

John Haskett

87

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THE ANATOMIE OF POPISH TY- RANNIE:

*Wherein is conteyned a plaine declara-
tion and Christian censure, of all the princi-
pall parts, of the Libels, Letters, Edictes, Pamphlets,
and Bookes, lately published by the Secular
priests and English hispanized Iesuites, with
their Iesuited Arch-priest; both
pleasant and profitable, to all
well affected readers.*

Esd. vers. 42.

Magna est veritas, & prevalet.



1 2
LONDON,



Printed by *John Harison*, for *Richard Bankworth*,
dwelling in *Paules Churchyard* at the signe of
the *Sunne*. 1603.

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LONDON

Printed by J. H. M. J. at the Albion Press, 1871.



To the Reuerend father the ornament
of learning and religion, T O B I E,
the wise, graue, zealous, and worthie
Bishop of Durham.



Hat excellent sentence worthie
to be written in golden letters
(Right Reuerend father,) which
the good Iew & man of God Zo-
robabel, pronounced confidently Esd. 3. vers.
42.
before the mightie king *Darius*;
*viz. Magna est veritas, & pre-
ualet;*) is this day verified (God
be blessed for it,) euen in the publike writings of
the Iesuites, against the secular priests, their owne
deare Popish brethren. And reciprocally of the se-
cular priestes against the Iesuites, their religious
fathers and holy fryers. The deepe and serious con-
sideration whereof, hath possessed mine heart with
such vnspeakable solace, as I can not easily with
penne and ynke expresse the same. Such is the force
of truth, (my good Lord,) that it hath enforced
the professed enemies of truth, (a thing verie rare
and to be admired,) to testifie the truth against them-
selues, and to publish the same in printed bookes, to
the view of the whole world. God (say the popish
priests) hath most straungely, and in verie deed (as it
may be termed,) miraculously, reuealed the truth, Quodl 8.
art. 9.
Page. 267.
which

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Phil. 3. vers.
35.

which long hath beene hidden. Thus them selues write of themselves. Hence proceedeth that rare conceiued ioy, which hath enuironed me on euerie side. And which (I am well assured,) cannot but bring great contentment to your Lordship, and to all true hearted English subiects. For as the Apostle saith: *Some preach Christ through enuie and strife; and some of good will.* The one sort preacheth Christ of contention, and not purely: but the others preach him of loue. What then? yet Christ is preached all manner waies, whether it be vnder pretence, or sincerely; and I therein ioy, yea, and will ioy. Thus wrteth the chosen vessell, of our Lord Iesus. The Iesuites puffed vp with enuie and malice against the secular priests, doe vnwittingly and vnwillingly bolt out many important truthes; not onely against themselves, and to their owne great prejudice; but also to the euermlasting scandall, and vtter ruine, of their patched hotch-potch late Romish religion. The Secular priests turmoyled with the vniust vexations of the cruell Iesuites, seeke by all aswell indirect as direct meanes, to redeeme their iniust molestations, and to defend themselves from their villanous and diabolicall dealing. The while they are thus busied; they cannot inuent or deuise, how to find out any end of their miseries; but by laying open to the world, the badde and irreligious conuersation of the Iesuites; and by imputing to them those disloyall treacheries, and most bloodie complots, wherewith their owne hearts and hands had sometime beene imbrewed. And consequently, while they are encombred to disgrace and gall the malepeart and trayterous Iesuites; they doe vnawares grievously wound themselves, even with their owne chosen weapons. They freely grant, and

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can it not denie; that all papists were kindly deale
withall, vntill such time as themselues gaue iust cause,
by their disloyall plots and bloudie practises against
her Maiestie, of greater restraint and sharper procee-
ding against them. For first, they grant, that the Earles
of Northūberland & Westmerlād with their adherēts,
were rebels, & their insurrectiō flat treasō; that the pope
ioyned with thē; that he excōmunicated her Maiestie;
that he assoyled her subiects from their allegiance to
her; that he sent two popish priests, *Morton* and *Webbe*,
(my selfe knew them both right well,) to bring the ex-
communication into England, which they effected
accordingly; that the Pope assigned the Duke of Nor-
folke, to be the head of the rebellion; that he gaue or-
der to *Ridolphi* the Florentine, to take 150000 crownes
to set forwarde the saide rebellion. That the
King of Spaine at the Popes instance, determined to
send the Duke of Alua into England, that with all his
forces he might assist the Duke of Nortfolke. Secondly,
they grant that the pope plotted with *Stuckeley*, *Fitzmo-
rize*, and others both English, Irish, and Italian, (my
selfe was euen then in Rome,) for enterprise by force in-
to Ireland, vnder pretence of religion; to further which
cruell attempt, *Sanders* did afterward thrust himselfe
personally into the like action. Thirdly, they confesse,
that *Parsons*, *Campion*, *Sherwin*, and others, were sent
disloyally into this land from pope *Gregory* the 13. (my
selfe was then in Rome,) and that *Parsons* presently vp-
on their arriual, fell to his trayterous Iesuiticall cour-
ses, and bestirred himselfe with rooth and naile, how he
might set her maiesties crowne vpon an others heade.
Fourthly, they confesse, that the Iesuite *Heywood* was
sent into Englād from the Pope, & that he tooke vpon

See quodl.
7-art. 8.
page. 199.

The Duke
of Nor-
folke.

The duke
of Alua.

ann. 1578.
ann. 1579.

ann. 1580.

1581.

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1583. him to call a synode, and to abrogate auncient customes, to the great scandall of many. Fiftly, they confesse, that the Pope plotted with the King of Spaine, for the assistance of the Duke of Guise, to enter vpon the sodaine, and to aduance the Queene of Scotland to the crowne of England. For the better effecting whereof, *Mendoza* a Iesuite (as they write,) then ledger in this land for the king of Spaine, set on worke *Frances Thromorton*, and many others. They adde there vnto, that about the same time *Arden*, and *Somervile* had conspired, how they might lay violent hands vpon her Maiesties sacred person. Sixtly, they write, that about the same time *Parrie* was also plotting with the Iesuites beyond the sea, how he might haue effected the like villanie. Seuenthly, they confesse freely, that the earle of *Northumberland* was drawne into the plot of the Duke of Guise; and that *Parsons* the bloudie Iesuite, was himselfe an actor therein. Eightly, they write plainly, that *Babington* and his complices committed such notorious treason against her maiestie, as it was shameles boldnesse to deny or qualifie the same. Ninthly, they confesse roundly, that Sir William *Stanley* committed notable treacherie, & falsified his faith to her maiesty. 1588. ✓ Tenthly, they write plainly, that in the yeare 1588. the King of Spaine made a most cruell & bloudie attempt, not only against her Maiesty, (to vse the priests-words,) and their commō enemies; but also against themselues, all catholikes, and their owne native countrey. The memorie of which attempt (as the priests write,) will be an euerlasting monument of Iesuiticall treason, and brutish crueltie. Eleuenthly, they grant, that *Richard Heskett* was set on by the Iesuites, in the yeere 1592. or their abouts, to haue stirred vp the Eaile of *Darbye*, to rebell
- 1592.

The Iesuits
 studie no-
 thing but
 treason.

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rebell against her maiestie. Where I may not omit, to deliuer mine owne knowledge in this behalfe. This *Hesket* I knew very well; in his life, conuersation, and professiō, I euer deemed him to be of all religions; that is to say, of none at all, and so the euent did declare. He could temporize egregiously, and frame his religion in all places, after the humours of the companie. In the end his creditors came so roundly vpon him, for his manifold and huge debts; that he was inforced secretly to depart, and to take England on his backe. Not long after, he became so deeply Iesuited, that he must needs be a glorious popish martyr; viz. an arrant and most bloudie traytour. he thought & sought by murdering his naturall soueraigne, to haue gotten gold, money, & large possessions; and so perhaps to haue paid his creditors, or at the least to haue cut them short at his pleasure. But in steade of a popish imaginarie charter, hee found an english reall halter; according to his cōdigne deserts. Twelfthly, they grant, that shortly after this stratageme, the Iesuited *Holt* and others with him, perswaded one *Patricke Collen* an Irish-man, to attempt the laying of his violent and villanous hands, vpon her maiesties person. Thirteenthly, they freely confesse, that doctor *Lopez* the Queenes phisition, was stirred vp to haue poysoned her Maiestie. and the like they affirme, of *Yorke*, *VVilliams*, and *Edward Squire*, animated and drawne thereunto, by *VValpole* that pernicious Iesuited. All these notorious treasons (right reuerend father,) damnable in nature, intollerable in state, and almost incredible in relation, are plainly confessed of the Secular-priests; and the same together with many other, bad, licentious, barbarous, sauage, and plaine brutish practises of Iesuited papists, are compendiously comprised

Loe, all
traytors
are welcōe
to our Ie-
suites.

1592.

1592.

prised

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prised in this small volume. Which I have therefore endeououred to reduce to certaine heads, distinct bookes, and chapters, with some profitable annotations annexed to the same; because I am verily perswaded, that whosoever shall seriously peruse them with indifferencie, cannot but loath and detest cursed Iesuitisme and all popish Iesuited faction. For, though it be necessarie to all true hearted English subiects, to know thoroughly the matters discovered by the Secular Priests; yet because many for lacke of money, are not able to buy the bookes; and others because they are tedious and confusely written, will either abstaine wholly from the reading thereof; or lightly and slenderly runne them ouer, and so neuer attaine to the full knowledge thereof; I haue imployed my industrie & my wits, to couch in a small volume and portable manuell, the summe & effect of all their bookes, pamphlets, libells, edicts, and letters; so as euery one may easily compasse the price, and no one bee wearied in perusing the discourse. My desire was to profit all; to confirme the strong; to strengthen the weake; to stay the staggerer; to rowze vp the drowisie; to instruct the ignorant; to gratifie the thankfull; to perswade the doubtfull; and to confound the proud, malepeart and disloyall hearts, *Paule* planted, *Apollo* watred, but God gaue the increase. If therefore any good be wrought by these my labours, let such as shall reape that good, be thankfull to God for the same. The disloyall papists & bloud thirstie Iesuites, haue alreadie kicked against my former labours, and whet their malicious tongues against me. Their holy father the bishoppe of Rome, (whome they tearme the Pope,) hath thundred out his curse against me. But neither secular priests, nor religious

1. Cor. 3.
6.

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religious Iesuities, will or can make any sound answere to any of my bookes. They haue often beene buzzing about the matter; yet neuer durst they publish so much, as but one colourable answere, either to all, or to any one of my bookes. so as I must needs thinke, that maledictiō, cursing, & rayling, will be their morning and euening song against me; by reason of this my friendly posie, which I present as a most redolent odour to their noses- grauitie; so often as they shall kisse the shoe of their Pope, and with him commit idolatrie. the vsuall manner (most reuerend and worthy prelate,) in all such kind of exercises, both is and alwaies hath beene, to make choise of some worthy and mightie personage, to protect, defend, and patronize the cause. and doubtles, neuer did any booke or pamphlet stande in more neede of a stout and resolute patron, then this present volume. For the traytorous Iesuities and Iesuited papists, that cannot endure their owne brethren the secular priests, to publish in their honest defence, their knowne practises and imperfections; will no doubt become starke madde, & fetch al their Romish friscols against me poore soule; who haue as it were anatomized, and painted them out in their best besecming colours. After mature deliberation had herein, (most christian patron of learning and learned men,) I haue resolved to dedicate this worke to your most reuerend name; as to that vertuous *Tobie*, who is able with the perfumes of the heart and liver of a fish; that is to say, with the redolent harmonie of christian diuinitie, (which continually floweth most pleasantly from his mouth,) to vanquish all the Asmodean- Iesuities vpon earth, & to strike such terrours into their harts; as they shall not once dare to grunt or barke, against my true
A dealing

The Epistle Dedicatorie.

dealing and sincere proceeding in this behalfe. Sundry other motiues do occurre, which might most iustly incite me to this dedication of these my late studie s, if they were better then in deed they are; amongst which, many large bounties from time to time receiued at your Lordships hands, doe well deserue to haue a place. So praying the almightie to increase your godly zeale, against all traytorous Iesuities, & disloyall popish vassales; and to blesse your good Lordshippe with many happie yeeres, to his glorie, your owne soules health, and the common good of his Church, I humbly take my leaue. From my studie, this 23. of Ianuarie 1602.

Your Lordships most bounden,

Thomas Bell.



The Elogie of the author, in signe of
his loyall affection, both toward his
late Soueraigne, and now regnant.

The cursed crew of Iesuites,
A change did long desire;
A change they haue, but to their griefe,
Both Pope and Spaine admire.
Our noble Queene Elizabeth
From hence to heauen is gone;
King Iames the first giuen vs of God,
By right sits in her throne.
Shee fourtie yeeres and foure complete,
did Pope and Spaine withstand;
And mangree all their bloudie plots,
In peace did rule this land.
Gods word and his true worshippe euer,
VVith zeale shee did defend;
For which cause God did her protect,
Vntill her life did end.
Her death perforce we must lament,
VVho dearely lou'd vs all;
Her bountie great, her mercie rare,
The world to witnesse call.
Yet English hearts be not dismaide,
King Iames is our regent;
Hence Poperie certes he will supplant,
All falshood must relent.
He will doe iustice euery where,
And poore mens cause respect;
The mightie must not them annoy,
He will their right protect.

The Elogie of the Author.

Poore men to him must haue accesse,
Their owne cause there to tell;
No bribes can haue place in his court,
Thence vice he will expell.
The richer sort with lingringe suites,
Must not the poore oppresse;
Our noble King the man of God,
Their wronges will soone redresse.
Christs Gospell still he will maintaine,
Our true peace to prolonge;
Both Spaniard, Pope, and Iesuite,
May sing a doolefull songe.
They sought by treason Scotlands crowne,
On Spanish head to bind;
Crichton was actor chiefe, who may
in then'd an halter find.
Most traytorous parts and bloudie plots,
To Iesuites are deare;
To all that will this booke peruse,
This truth must needs appeare.
Disloyall papists still presume,
A tollerate to craue;
But God preserue our gracious King,
No such sport must they haue.
Their combes are cut, their crests are falne,
They stand amaz'd with feare;
Their spirits rampant are made couchant,
Their doome will soone appeare.
For this rare blessing yeelde him thanks,
That sits in heauen aboue;
And let our faith and Godly life,
Make knowne to him our loue.

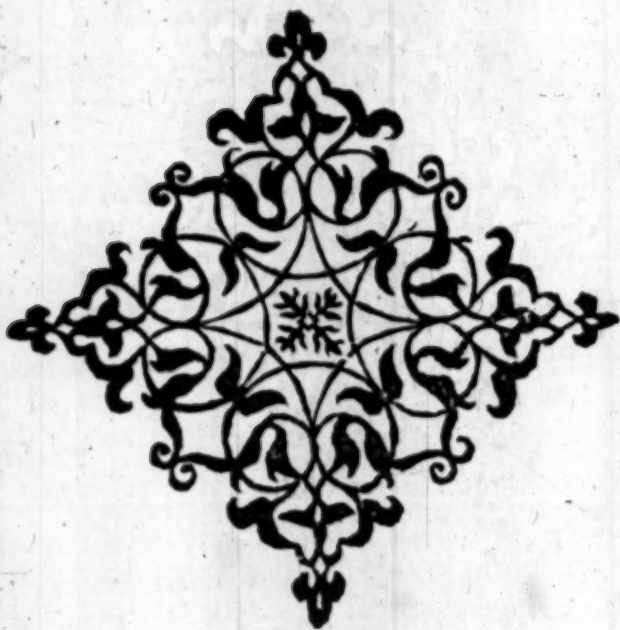
The Preface to the gentle Reader.



His *Anatomie of popish Tyrannie*, (gentle Reader,) was compiled and made readie for the presse before the tenth of October, in the yeare of our Lord God 1602. but by reason of casuall accidents, and other circumstances concurring, it was not printed untill this present yeare 1603: before which time, it pleased the Almighty to call hence to his mercie, our most gracious Soueraigne the mightie Princessse Elizabeth, late Queene of England, France, and Ireland. Against whose sacred person, the Pope, the Spaniards, and English Spaniolized Iesuites with all Iesuited popelings, denised, contrined, and practised, many most cruell stratagems and bloodie complottes. All which were effected, for this sole and onely purpose, because forsooth her most excellent Maiesty of holy memorie, did euer with singular Christian zeale and rare magnanimitie, protect, patronize, and stoutly maintaine, Christs holy gospel and his diuine worship, throughout her Realmes and Dominions. These treacheries and most villanous conspiracies against her royall person, with innumerable indignities against her Realmes & most louing subiects, contrined and put into actuall execution, by the cursed crew of English Iesuites, and Iesuited papists, are compendiously, distinctly, and pithily, comprised in this present volume. By reason whereof it commeth, that though this present worke be published, after that the imperiall Diademe of the Realmes afore named, came and descended wholly and lawfully to the high and renowned prince now our vndoubted Soueraigne lord, Iames the first, King of England, Scotland, Fraunce, and Ireland, yet must all the chiefest parts thereof, be referred principally to our late Soueraigne ladie Queene Elizabeth. I say (principally) for that the same doe in some sort concerne his royall person & regall prerogatiues, who this day most happily raigneth ouer vs. For, the cursed and trayterous Iesuites, who for their manifold treasons against their Soueraigne lords, the late king of France & the king now regnant, are iustly banished out of the whole

The Preface to the Reader.

whole kingdome of Fraunce, euen by publike decrees of Parliament, (as the French papists tell vs,) and who also (as the Secular priests their owne brethren write of them,) haue endeoured with tooth and nayle to stirre up sedition in the kingdome of Scotland, so to set the imperiall Crowne thereof vpon a Spaniards head, will not now doubtlesse surcease, from their inueterate and wonted bloodie treacheries, (seeing their profession is linked inseperably with treason, as the priests affirme against them,) if our liege lord king Iames the first, shall graunt them any footing and resting place, within any of his kingdomes, territories, or dominions. God for his mercie sake, (which hath no end,) eyther conuert them soundly, or confound them vtterly, for the peace of his Church, the safetie of our gracious King, and the comfort of all his true hearted subiects, English, Scottish, and Irish. Amen.



*The names of the Secular priests,
that subscribed to the supplica-
tion sent to the Pope.*

Thomas Bluet.
Christopher Bagshaw.
Christopher Thules.
James Tayler.
John Thules.
Edward Caluerley.
William Coxe.
James Cope.
John Collington.
George Potter.
John Mush.
William Watson.
William Clarke.
John Clinsh.
Oswald Nedeme.

Roger Strickland.
Robert Drurie.
Francis Munford.
Anthonie Heburne.
Anthonie Champney.
John Lingley.
John Boswell.
Robert Thules.
Edward Benner.
Robert Benson.
Cuthbert Trolope.
John Bennet.
William Mush.
Richard Button.
Francis Foster.

Note heere gentle Reader, that though these thirtie onely, (who make a number sufficient,) did subscribe to the appeale, and to the petition sent to the Pope, yet were there, and are there many others, as the priestes write, which would willingly haue set to their hands, but that they were in feare to deale against the proud tyrannizing Iesuites. Yea, as the Iesuites write, there are this day in England 300. priests. God eather conuert them speedily, or confound them utterly. Amen.



A memorable caueat to the gentle Reader.



Haue imployed my whole industrie and best indeuour (gentle Reader) to doe thee good, and to confirme thee in the truth of Christs gospel, who, if I shall vnderstand, that my painefull labours for thy sake, shall be accepted in good part, and be an instrument vnder God, to direct thee the readie way to eternall life; shall doubtlesse attaine my desire, and hold my selfe fully satisfied for my paines. Now, for the better accomplishment of mine expectation herein, I haue thought very expedient and necessarie, to instruct thee in some generall points, without the knowledge whereof, neither canst thou fruitfully read this discourse, nor fully and perfectly vnderstand the same.

First therefore, the gentle Reader must obserue seriously, (though some, otherwise learned, be of an other opinion,) that the discontented secular Priests, are in truth and without all doubt, at vtter defiance with the Arch-Priest and the Iesuites; that they condemne the proceeding and dealing of the Arch-Priest; that they vtterly abhorre and detest, the licentious living, the vnchristian coozening, and the treacherous practises, with infinite other badde dealing of the Iesuites; as also that they write nothing of or against the Arch-Priest or the Iesuites, but that onely, which they thinke themselves bound in conscience to write, and to make the same knowne vnto the world. I my selfe am thus perswaded of them doubtlesse, and I prouue the same many waies.

First, because the Secular Priests haue a long time suffered intollerable iniuries, at the hands of the Iesuites; because they haue often insinuated so much one to another; because they haue often complained, of the hard vsage of the Iesuits against them, because they haue often repined at their partiall dealing

Primo principaliter.
Peruse the second booke, the fifth chapter in the first section, & note it well: see also the second section and forget it not.

I

B

with

A memorable caueat

with their favorites, and rough dealing against such, as would not bow and bend to their designs at a becke : this my selfe know to be so, as also that it hath euer beene their vsuall practise euerie where.

- 2 Secondly, because the Secular priests were most vnwilling to reueale the turpitude, and the villanous dealing of their religious fathers the Iesuits, (as who professe one and the same religion with the Iesuits, & saw rightwel, that it could not but tend to the great scandall, & vtter disparagement of their Romish religion) vntill necessitie it selfe enforced them therunto.

3 Thirdly, because their Seculars write nothing of our English Iesuits in deed, but the French papists haue in effect and substance made the same knowne vnto the world ; affirming generally, that for their seditious and treacherous dealing, they are wholly banished out of the kingdome of France ; and that by a publike decree of Parliament. Hereof none be ignorant, that shall thoroughly and duely peruse the Iesuits Catechisme, and the Franke discourse, lately set soorth by the Catholike Frenchmen in the french tongue, and since translated into English, by some of the Secular priests.

See the second book, fourth chapter, & sixt Paragraph.

- 4 Fourthly, because neither the Iesuits nor the Seculars do spare one another, in catching and snatching the least aduantage, that they can finde or picke out of their reciprocall writings, so to reproach and giue the soyle one to another.

5 Fifthly, because other English Secular priests, & lay-papists of best account beyond the seas, seeing such endlesse contention betweene the Iesuits and the other priests, and knowing the badde dealing of the Iesuits against them, haue thought themselves bound in conscience to take part with the Seculars in England, and thereupon haue written verie sharply against the Iesuits, on their behalfe.

- 6 Sixtly, the same is proued by many inuincible reasons, which the Reader shal find set down at large, in the last section of the fift chapter of the fourth booke, all which in regard of breuitie I heere omitt.

Againe, the gentle reader must obserue seriously, that though I do charge the seculars with treasonable practises, and dissimulation in state-affairs, & haue proued the same out of their own bookes

to the Reader.

bookes and writings in rigor of wordes; yet will I not denie, but they may haue a better meaning toward the state, then their bare words externally seeme to insinuate & purport. For albeit they professe themselves wholly deuoted to the Pope, & do submit their bookes, their writings, their opinions, and their own selues also to his censure; yet do they seeme vtterly to dislike of many of his proceedings; yet do they flatly condemne all English popish treasons; yet do they renounce the doctrine of *Sanders, Allen, & Iesuits*, in state-matters of wars, and kingdomes: yet do they write plainly and resolutely, that the Pope hath no power to depriue kings of their royal scepters & regalities, nor to giue away their kingdomes to another. In which opinion likewise, the French papists do concur & iump with them. For though Cardinall *Allen* affirmed roundly, that all papists were bound in conscience to ioyne with the Pope, and his power, in all manner of wars for religiō; & though also the secular priests do highly comend him for many respects; yet doth it not follow of necessity, but the seculars may take part with our soueraigne against the Pope, & fight on her side in defence of their natiue country, as they professe; to do in their bookes. The reason hereof is this; because the Seculars, though they acknowledge the Popes power supereminent *in spiritualibus*, yet do they disclaime from it *in temporalibus*, when he taketh vpon him to dispose kings of their Empires, and to translate their kingdomes.

Thirdly, the gentle reader must obserue seriously, that howsoeuer the seculars may be doubted and suspected, to dissemble or equiuocate in state-affaires, which are not articles of popish faith; yet may we safely belecue them, and securely giue credit to their words and writings, whensoever, and how often soeuer, they speake, write, or deliuer their opinions, in matters of popish faith and doctrine. For to make equiuocation lawfull, euen in popish manner of proceeding; these three things must all concur, or else it may not stand. First, the matter must not be an article of popish faith. Secondly, it must bee before an incompetent iudge. Thirdly, it must be in a matter of moment, as to redeeme ones vniust vexation, and the like.

A memorable caueat

Quodl. 1.

art. 4. pag. 9.

Fourthly, the gentle Reader must obserue seriously, that the secular priests acknowledge themselves bounde in conscience, to detect the Iesuits to the vttermost. For these are their own words; all priests and others, that are not of that seditious Iesuiticall and Spanish faction, are bound in charitie, as now the case stands, to detect them to the vttermost. First, for a caueat to the ignorant multitude seduced by them, hereafter to beware of them. Secondly, *per legem talionis*, returning their malice, detraction, defamation, calumnation, obloquie, and what not inuented by them against the innocent, vpon their owne heads: thus it is written *verbatim*. *Quodl. 1.*

Quodl. 9.

art. 4. p. 304

art. 4. pag. 9. the Reader must likewise obserue, that the seculars confesse treason to be now by Iesuiticall proceeding, linked inseperably with Priesthood. For these are their owne words; The execution of Priesthood and treason are now so linked together by the Iesuites in England; as they cannot exhort any to the Catholike faith, but *Dogmatizando*, in so doing they draw him in effect to rebellion; thus it is written, *quodl. 9. art. 4. p. 304.* The Reader must further obserue, that the Secular priests know where the Iesuits vsually reside, where their walkes are, and with whom they doe conuerse. For these are their owne words; which of the Iesuits hath hitherto beene in danger of apprehension by our means, and yet we know all, or most of their residences in England, & their walkes? I am sure he will say, that if we were so lewdly disposed, we would beginne with them first. Thus is it written *verbatim*, in the replie to *Parsons* libell. fol. 57. a. in fine. The reader must yet further obserue, that the English penall lawes are iustly made against the Iesuites. For these are their owne words; vntill at last they were intangled by penall lawes, which were iustly made against them equally, as against the Iesuites: thus it is written, *verbatim*, in the Preface to the *Quodlibets*, towards the end of the sixt page. And when the gentle reader hath well obserued all these foure points; first, that the Secular priests are bound in conscience, to detect the Iesuites to the vttermost; secondly, that treason is inseperable to Iesuitical practises, & can no way be seuered from them; thirdly, that the Seculars, know the walkes of the Iesuits, the persons with whom they

to the Reader.

they conuerse, and the houses where they reside; Fourthly, that the seculars acknowledge and willingly confesse, the penall lawes of this Realme to be iustly made against the Iesuities; then may he rightly informe himselfe therewith, and constantly hold this opinion, as built vpon a sure and sounde foundation; viz. that if the secular priestes be indeede as they write, sincerely and loyally affected to her maiestie, and fully resolved to spend their liues and best bloud in their bodies, in defence of her sacred person, and of their natiue countrey, against the King of *Spaine*, the Pope, and the Iesuities; then doubtles they will make knowne those disloyall persons, who haue conspired with the Iesuities in their bloudie treacheries; the persons who haue and still doe, harbour, aide, and releiue them; the persons that haue deuoted and consecrated themselves, to the king of *Spaine*, the Pope, and the Iesuities, against their naturall soueraigne and deare countrie. Then doubtlesse they will disclose to her maiestie, the howses where the traytorous Iesuities reside, and the walkes which they frequent. That so her maiesties person may be secured, and their natiue countrie preserued, from the treasonable practises of those trayterous villaines. For if they say, they may not this doe, least so they become the cause of their imprisonment, exile, or death; that cannot serue there turne, nor be a sufficient excuse for them in this behalfe. I proue it.

First, for that they shal no otherwise become such a cause, the they haue beene the same already, by reuealing their treasonable plots and bloudie treacheries. Secondly, because thereby they shall doe nothing els then that; which (as themselves write,) they are bound in conscience to performe. Thirdly, because in so doing they shall onely effect that, which the law of iustice requireth at their handes, as themselves doe graunt. Fourthly, because how often soeuer two euils doe so concur, that both can not be auoyded, but that of necessitie the one must happen; then it is not onely charitie, but euerie man is also bound to preuent the greater euill, with the permission of the lesse, For the clearing hereof, I will here recount the priestes their owne expresse words; which though they be longe, yet doe I wish the reader to marke them attentiuely,

A memorable caueot


because they are verie important, & plainly conuince so much as I intend.

First, you know, (say the Priestes,) it is a generall receiued ground by all, that when the actions of any particuler man or men, (be they of what degree they will be, secular or religious, ecclesiasticall or lay,) doe tende to anie generall or common hurt of a communitie; (as for example, the actions of some particuler seruant in a familie, to the ruine or ouerthrow of the familie; the actions of some particuler schollers in a colledge, to the subuersion of the colledge; or the actions of some particuler men in a common weale, to the destruction of a common weale;) It is then not onely lawfull to disclose these particuler men, and their particuler actions, though otherwise priuate & diffamatorie to the said particuler parties, (as all such actions of their owne nature must needes be) but also euerie honest seruant, euerie faithfull seruant, euerie true scholler, and loyall subiect, is bound in conscience vpon his dutie to his master, faith to his colledge, loyaltie to his Prince, and loue to his countrie; to disclose such persons, and their facts or intentions, without regarde or respect vnto the hurt or damage, that may redound to the said particuler parties so offending. The reason hereof is this, because a generall good is alwaies to be preferred before a particuler, and a greater hurt to be eschewed before the lesse. As for example, when two euils concurre so, that both cannot be auoyded, but that necessarily the one must happen; it is not onely charitie, but euerie man is also bound to preuent the greater euill, with permission of the lesse rather then the contraie. These words are set downe at large in this manner, in the replie to *Parsons* libell. *Fol. 28. a.* This is a goodly foundation which the Priestes haue laid, as which indeede is grounded vpon the verie law of nature. And out of this grounde may so much fitly be deduced, as is sufficient to conclude my scope and purpose. If therefore the secular priestes doe, in deede meane truly to their Prince and countrie, as they pretend in outward shew of words; then no doubt they will doe as is already said. But if they refuse thus to deale against the traytorous crew of Iesuites, for the common good of their
natiue

to the Reader

native countrie; then doe they but dissemble and equiuocate, when they tell vs they will take part with our Queene and countrie, against the Pope and king of Spaine. Thus much I thought good to set downe for a caueat to the reader. For these obseruations being well remembred, the reader shall be more able to iudge of the discourse following. This caueat must be well perused, thoroughly vnderstood, and faithfully remembred; or els the reader cannot possibly be able, to yeelde a sounde censure vpon the whole worke. First therefore reade it; then vnderstande it; that donne, giue thy iudgement, as indifferencie and right reason shall prescribe.

An admonition to the Reader.

Anie bookes are lately written, by the Iesuites and secular Priests; viz the Relation; the Sparing discouerie; the Important considerations; the Hope of peace the Copies of discourse; the Quodlibets; the Dialogue; the answer to the Iesuited gentlemā; the Letters of A.C; the Apologie; the reply to the libell of Parsons the Iesuite; the answer to the Apologie, compiled by Master D. Ely; M. Collisons defence; the manifestation of folly; the Replie to the Apologie; the Franke discourse; the Iesuites catechisme. Which two last bookes, the learned Papistes of France haue lately published. All these bookes I haue perused verie seriously, and drawen the summarie and chiefe points of them all, vnto certaine heads, distincte bookes, and chapters. So as the indifferent reader may in a few houres, vnderstand the effect of the whole proceeding, betweene the Iesuites and the secular priestes. I haue likewise compiled an Alphabeticall table, in which the reader may easilie finde out at his pleasure, any principall matter handled in this discourse. To read all the said bookes, is a labour both tedious and painefull. To buy them, is too chargeable for manie. To vnderstand them, as they are cōfusely published, is a thing not easie for the greater part. The defect herein, my annotations and compendious obseruations will supplie. The argument of the booke is so necessary
for

A memorable caueat

for all true hearted English subiects, that I wish euerie one to be well acquainted therewith. The reader may at his pleasure, and that with all facilitie, turne to the originall in euerie booke by me named, and by the helpe of my quotations, finde out roundly the verie wordes which I put downe. For I alwaies name both the booke and the page, and doe euer alledge their owne words. That done, I haue inserted some speciall notes & obseruatiōs, as I deemed it expediēt for the good of the reader. *Paule* planted, & *Apollo* watred, but the God of heauen gaue the increase. The same God I most humblie desire, so to water the hearts of the readers with the dewe of his heauenly blessing, that they may thereby learne to detest all Iesuiticall treasons, and seditious Popish factions. Fare-well.



The



*The first Booke, contayning certaine
Preambles, for the better instruction of
the Reader; as also that the bookes fol-
lowing may be read more seriously, and
with greater perspicuitie.*

Preamble. I.

*Of the sincere and true dealing of the Author, through-
out this discourse.*



THe Jesuits are thought of the simply
seduced Papists, to be holy men, to
haue familiaritie with God, to haue
receiued extraordinary graces from
heauen, and to be saints vpon earth.
So then, if my selfe should of my
selfe speake any thing against them,
I might perhaps get smal or no cre-
dite on that behalfe. But when I
shal write nothing of them, but euen that which their owne
brethren in Religion, their fellow-labourers, the Secular
priestes, haue published to the world in printed bookes,
and sent the same to the Pope himselfe in his sacred pallace
at Rome; they cannot but beleue me, whosoever they bee
y shall reade my writings, howsoever they like or accept of
my laboures. For I will euer set downe their owne words,
as themselves haue in printed bookes published them, to
the view of the whole world. That done, I will quote the
booke & the place, where the reader shall roundly finde the
same. Which being truly performed, I will insert mine
owne glosses and annotations; so often as it shall seeme ex-
pedient for the common good, and for the helpe of the indis-
ferent reader.

Preamble. II.

Of Iesuiticall dealing in state-affaires.



The old saying was, let the shomaker meddle with his slipper, the smith with his anuill, and the priests with their prayers; but the Iesuiteslike franke gamsters, are in at all. He is not worth a rash amongst them, that is not able to manage a kingdome. Matters of state, titles of princes, genealogies of kinges, right of succession, disposing of scepters, and such affaires, are their chiefe studies. Some feare they are moze cunning in Aretine, Lucian, and Machiuell; then in their breuiaries, diurnals, or Doctrinse, assuredly they doe not behaue themselves, like any other religious men. He that should tell them of liuing in a cloyster, were as good goe a mile about, as fall into their fingers. There are few kinges courts in Europe, where some of their maisterhips doe not reside, of purpose to giue intelligence to their generall at Rome, of all the occurrents in these parts of the world, which they dispatch to and fro by secret cyphers, hauing either a Iesuite, or some one Iesuited, in the most of those kings counsels, who *propter bonum societatis*, must without scruple deliuer to them, the secrets of their soueraignes to their vttermost knowledge. These wordes are set downe in the sparing discouerie, page. 7. quodlibet. 3. art. 4. p. 65.

The Iesuits
are cour-
tiers.

The Iesuits
loue no-
thing worse
then a cloy-
ster.

The Iesuits
haue an
oare in e-
uery mans
boat.

Preamble. III.

*Of the inuentor of the Iesuiticall profession, now be-
come a most seditious faction.*



The inuentor of the Iesuiticall order was a Spaniard and a souldier, and therefore, all his disciples of what contrey soever they be by birth, are in their hearts and practises altogether Spanish, breathyng little, but cruelties, garboyls, and troubles. They haue by their writings, their sermons, and by all their in-
uours,

A notable
epithet
for the Ie-
suites.

nours,laboured to periwade all catholikes, that the kinge of Spaine and our faith are so linked together, as it is become a point of necessitie in the catholike faith, to put all Europe into his handes; or otherwise, that the catholike religion will viterly perish. These wordes are sette downe in the discovery, page. 7. see quodlibet 2. art. 7. p. 42.

Note here gentle reader, these points with me. First, that the preists doe alwaies vnderstand the papistes, when they speake of catholikes; which I note heere once for all. Secondly, that the catholike faith, that is to say, poperie, will vterly perish out of Rome, (notwithstanding their Popes prerogative) vlesse the Spanish king doe patronize the same, and consequently (a thing to be admired) that the catholike Popish faith resteth onely in the king of Spaine. Thirdly, that popish religion consisteth of troubles, cruelties, and garboyles.

Preamble. IIII.

Of the excellencie of Iesuiticall religion, which is the Popish catholike religion in deede.

These erroneous, temerarious, and hereticall assertions, contrarie to the catholike faith, haue beene defended with great egerne and behemencie, amongst our Iesuites, breathzen in Wisbith. The Stewes, are in Rome cum approbatione, the Stewes are in Rome as lawfull as anie citizen; as lawfull as any Maistrate; as lawfull as anie order of religion. The Stewes are at Rome cum approbatione, as lawfull as the Pope himselfe. The Stewes are very good, and very necessary. That a priest is made by traditions of the chalice, patten, and hoste into his handes, they say, it is but a toy. They hould that the auncient fathers, *rem transubstantiationis ne attigerunt*. These wordes are set downe in the discovery, pag. 13. quodlibet. 2. art. 4. p. 31.

See the Second booke and the 4. chapter in the 6. parag

Note heere gentle reader, these important points with me. First, that the Pope is not a lawfull Byshop at Rome, because

he is no more lawfull then the Stewes, which doublelesse are most vnlawfull, as all the world knoweth. Secondly, that the manner of making Popish priestes is but a toy. This is a point to be marked, and neuer to be forgotten. Thirdly, that popish transubstantiation (which is the maine point in popish religion,) is not once named of the auncient fathers; & consequently, popish religion, euen by confession of the Popes Iesuites, is a new hoe religion, neuer heard of amongst the auncient fathers. see the 11. aduiso in the third booke, and note it well.

Preamble. V.

Of the distinction of Popish religious orders.

AL religious men, are indifferently called monkes or friers, for these names are not proper to any in particular, but common to all Popish religious orders in generall. The Carthusians, the Dominicans, the Benedictines, the Franciscans, the Carmelites, the Capuchines & Theatines, the Iesuates & the Iesuites, with y^e rest, are all generally called monkes or fryers, the Iesuites being the last by part of them all. All these & the rest, generally are colwed, and distinguished by there verie habits; but the Iesuites being newly hatched and punies to all, must needes ouer-
 rule all, and be like to none at all. I haue spoken more at large of them, both in my booke of motiues, and in my booke of suruey. Which mine assertions in those bookes, the secular Priests haue now iustified and made good, in their late printed bookes; so as my sincere dealing therein, is by indirect meanes made apparant to the world. The Iesuites haue vowed these three thinges, pouertie, chastity, and obedience, as all other religious papistes haue done. Of these Iesuites some bee Priests, and some lay-brothers; which lay-brothers make also the said triple vow, & thereupon they are called religious fathers, though they be but porters or doore keepers; and they will take vpon them I warrant you, and so forth. Of these good fellowes you shall heere *mirabilia*, befoze the ende of this discourse. The other priests in Englad, though brought vp
 in

The Iesuits
 are poore
 monkes by
 profession,
 but lordly
 fellowes in
 all their con-
 uersation.

in the seminaries, doe not make this triple vow afoze named, and therefore are they called seculars, or secular and not religious pziestes. The persons that are called Jesuites, are those men and women, aswell pziestes as lay persons; which are foolishly so devoted to the Jesuites, that they will doe at a becke, whatsoeuer the Jesuites shall appoint to be done; euen as if they had made the selfesame vow. This preamble I haue put downe, because I haue vnderstood, that manie are ignozant of these thinges. See the second booke the fourth chapter, and seuenth Paragraph.

Preamble. VI.

Of the intended conquest of this land.

THe Jesuites hauing laid this ground, that England is not likely to be wonne to the catholike religion by the word, at least not so hastily as behoues for their aduantages, do dayly sollicite a conquest thereof from Spaine; and withall they laboz to perswade vs, that it is both vstill and honozable. These words are put downe, in the answere to the Jesuited gentleman; page. 93.

Note here gentle reader, that nothing can please these bloud-thirstie traytors, the Iesuites; saue onely the conquest, of this their natiue countrie.

Preamble. VII.

Of going to the Church in time of common prayer.

THe wise Iesuits preuented all daungers; they freely permitted Catholikes to goe to Church with protestants, and made no sinne nor scruple thereof. Yea, the Jesuites, father *Bosgraue*, and father *Langdale*, went to the Church themselues. These words are in the Dialogue. Page 97. 98.

Note heere gentle Reader, that by Iesuiticall both grant and practise, the Papists may freely goe to the Church with the Protestants, and thereby not sinne at all. This is a poynte worthie to be remembred.

Preamble. VIII.

Of eating of flesh in time of Lent.

A Famous Iesuite now in England made offer to a Gentleman, that if he would become Catholike, hee should haue licence to eate flesh in Lent, and on all fasting daies, among Lollards and Protestants; that by so doing he might liue without suspition, and escape daunger of the lawes. Thus it is witten in their Dialogue. Page. 99.

Note heere gentle Reader, these important points with me. First, that the Iesuites are right Machiuels, and make Religion a nose of waxe, which they vse as a seruile instrument, to bring to passe all their bloudie, tragicall, and traiterous attempts. Secondly, that those trayterous persons in high authoritie vnder her Maiestie (whereof I haue spoken in the third booke in the second reason of the 12. aduise) who haue entered closely into league with the Spaniard, do (as it may seeme) enioy these kinds of popish dispensation. Thirdly, that Iesuits and Seminaries are both most dangerous to the state, and vnfit persons to liue in this land: vnlesse they will ioyn in Sacraments and common prayer, with the rest of her Maiesties faithfull subiects. For to no other symbole or signe, can credit bee safely giuen.

Preamble. IX.

Of winning and redeeming of time.

The Iesuites haue an axiome of winning or redeeming of time; which is in effect to runne with the time, in altering their positions so, as they may best serue to win their desires. The practise of which ground, is in no one of their affaires so manifest, as in labouring to set vp, now this man, now that man, to attempt the Crowne; furnishing euerie one with sufficient authoritie, that of right it belongeth vnto him. And true it is, that rather then they faile, they care not who he is, or of what rase, nor of what nation, that will step in for the kingdome, so he bee a Catholike. These words are set downe in the discouery.

Page. 64. quodl. 2. art. 8. pag. 43. quodl. 9. art. 3. pag. 293.

Note heere with me, that the Iesuites are most errant traitours, as who desire so vehemently the conquest of this land, that they care not who haue it, so he bee a papist.

Preamble. X.

Of the fasting and penance, which the Iesuites vse.

THe Iesuites haue a merrie life, in not being tyed to rising vp to the quire at midnight, but to lie in bed after the sunne, to faire well, to be well clad, and all this *ex professo*; not to fast so much as the frydaies, to be a lyar when they will, and yet be belæued, a detractor, a cheater, a courtier, a souldier, a kil-prince, and what not. And all without controll, nay with allowance and commendation. Briebe, it is a merrie life for a Iesuite, to trowle vp and downe the countrey from house to house, from good cheare to good cheare, in a gallant coach, accompanied with sayze gentlewomen, attended with neat seruing men, his chamber to be deckt and perfumed against his comming: yea, a gentlewoman to plucke of his bootes, by his iniunction for sooth, for mortification sake. Oh monstrous irreligion, so to forget good manners, and so to make the lay religious, and themselves lay. These words are let downe, in the answer to the Iesuited gentleman. Page. 93. 94. See the second booke, and third Chapter.

See the reply to Parsons libell, Fol. 8. b.

Now I beseech thee gentle reader, are not those men and women voide of all sense and reason, that doe so admire these Iesuites, and so depend vpon them, that rather then they doe not all their dissignements, they will be at defiance with their soueraigne, and natiue countrey? Let wise men iudge, and giue their indifferent censure herein. Not I, but their fellow-laborers the Secular priests, who with tooth and nayle labour to defend the Pope and popish religion, doe bitterly exclaime against them as you see. I put downe their owne wordes, I adde nothing, I substract nothing, alter nothing. Let the reader therefore remember wel what I write, and ponder deeply the whole discourse.

Preamble.

Preamble. XI.

*Of the dependance of the Iesuites, and Iesuited persons;
upon the foule fiend the diuell.*

By Parsons platfoymes, Secular priests must depend vpon Blackwell, and Blackwell vpon Garnet, and Garnet vpon Parsons, and Parsons the priests bastard vpon the Diuell: and therfore doe the Secular priests pray thus; when they say the Letanie; *a machinationibus Parsoni, libera nos domine.* These words are set downe in the Disco- uerie. Pag. 70. quodl. 5. art. 8. pag. 151. See the second booke and fourth Chapter.

Note heere gentle reader, that to depend vpon the Iesuites, is to depend vpon the diuell; and consequently, that to follow the Iesuites and their bloodie, tragicall, and traiterous designments, is nothing else indeed, but to forsake God; to abandon his true feare and worship; to be traitours to your prince; to be enemies to your natue countrey; and to make shipwracke of your owne soules. I say not so. If I should haue said so, none would haue beleueed me. But the Seminarie priests, the Popes owne darlings say so, and therefore it must needes be so. the truth cannot but preuaile.

Preamble. XII.

Of the Cardinalship of the traitorous Iesuite Robert Parsons.

The Iesuite Holt, a Doctor Worthington, drew a formal letter supplicatiue, in the names of all the English souldiers, labourers, artizans, pensioners, aswell men as women, (yea very seruing maids and laundresses were not omitted) the same to be presented to the king of Spaine, most humbly beseeching his Maiesty, in regard of his great affection and care of England, and the afflicted English; that he would deale earnestly with the Pope, to preferre the worthy Father and Prelate, Father Parsons, to the dignitie of a Cardinall; affirming it to be the onely way,

to bind and vnite the English to his Maiestie. These words are set downe in the discouerie. Page. 61. quodlib. 4. art. 6. pag. 121.

Note heere gentle Reader, that this arrogant Iesuite hath quite forgotten his vow of pouverie and obedience, and must needs be a Cardinall. For we may be assured, that this motion was neuer made to the King without his knowledge. Behold heere the final end, scope, and intendment, of all his trauel, lying, cogging, flaundering; of all his treasons, cruell tragedies, and most bloodie designements. He must forsooth be a Cardinall; then the Popes Legate in England; and so rule the king and all. God saue my Lord Cardinall, bastard Cowbucke of Stockersee, for so is his right name, as shall be scene hereafter. Yea, he is termed King Cardinall. *quodl. 5. art. 8.* hee is said to haue a vile, bloodie, and bastardly minde, *quodl. 5. art. 8.* and to be the bastardly vicar of hell. *quodl. 5. art. 9. pag. 157.*

Preamble. XIII.

Of the pompe and pride of our traiterous Iesuites.

The Iesuite Heywood kept many men, horses, and coaches, as the Iesuite Garnet doth at this present. By meanes whereof, the vsuall contributions to the Secular priests, were and are greatly diminished. These words are set downe in the Discouerie. Page. 48.

Note heere gentle Reader, that by this and many other the like proceedings, it appeareth evidently, that the Iesuites seeke for nothing else, but honour, preferment, ease, delicate faire, sumptuous apparrell, horses, coaches, and their owne sensuall pleasures. To which may be added, that both they and the Seminaries, haue money and worldly wealth at their pleasures; vnlesse the foure score and ten Seculars, which of late are bent against the Iesuites, be lately by that meanes, bereaued of their former golden banks. But questionlesse their hauing as yet, is farre aboue their deserts. See the tenth Preamble.

Preamble. XIII.

Of the dissention amongst the Iesuites.

The Iesuite Heywood, was against the Iesuite Parsons; neither would Parsons be vnder Heywood, nor Heywood vnder Parsons. Parsons alledged, that their generall had appointed him to be the prouinciall ouer all the Iesuites in England, & consequently ouer Heywood. But Heywood replied, that his nation was immediately from the Pope, and that he thereby was exempted from all submission to him. This quarrel grew to be hote, and had many partakers on eyther side. In the end the said Heywood loathing and abhorring many enormities amongst the Iesuites. wrote sundrie letters to the Pope, instantly desiring his holines, that the Iesuites might be reformed; affirming that otherwise he should see their ruine (he feared,) in his owne daies. These words are to be found in the discouery. Page. 48. 46.

See the
Apologie.
Page. 22.

Behold heere gentle Reader, the sweete vnitie betweene these Iesuites; marke the arrogancie of them both; call to minde their vowes of pouerty and obedience; forget not, how the priests were deuided, touching this Iesuiticall quarrell; and putting all together, thou shalt easely perceiue, and behold as in a glasse of Christall; that *God who is the author of peace, and not of dissention, 1. Cor. 14. vers. 33.* did neuer send them into this land; but is high'y displeased, with their disloyall and treacherous dealing. God graunt, that all simply seduced papists, may in due time consider the same.

Preamble. XV.

Of the Duke of Medina.

It is knowen right well, both from the Duke of Medina his owne mouth, and by other certaine intelligence, that all the Catholicks in England, as well as others, and perhaps rather, were designed to slaughter. For the said duke being told, that there were some Catholikes in England,
made

made answer, that he cared not. I will make (quoth he,) the best Protestants in England, as good Catholickes as they, if I haue them once vnder my sword. I respect neither the one nor the other, I meane to make roome there for my matter. This he hath spoken diuerse times, and the Iesuites themselves haue so reported. yea, the Iesuite Southwell did confesse no lesse at Wisibub, in the hearing of diuers priests their prisoners. These words are set downe, quodl. 6. art. 10. pag. 177. and the same is affirmed, in the important considerations. Pag. 25 vers. 18. as also in the reply to Parsons libell. fol. 65. a. vers. 24. fol. 29. a.

Note heere gentle Reader, this important point with me. *Viz.* That if the Spaniards should make a conquest of this land, as the Papistes doe disloyally expect, whose expectation God of his mercie hath hitherto confounded, and will I trust still confound the same; then doubtlesse, they would make a most tragicall and bloody massacre of all *promiscue*, neither respecting one nor other: for their intendment is, to aduance and enrich themselves; to haue a kingdom, not to reforme religion. No, no, neither they, nor yet the Iesuites, haue any such meaning.

Preamble. XVI.

Of the title of Isabella the Spanish Ladie.

The Iesuite Parsons caused the Students in Spaine to subscribe to the Ladie Infantaes title to the Crowne of England, and to what else he would. hauing gotten their names to three seuerall blanks. These words are set down in the hope of peace. Page. 22. See the next Preamble, and note it well.

Note heere gentle Reader, that euerie allegation one after another, jumpeth vpon this settled and constant position; *Viz.* that the scope and whole intendment of the Iesuites, is flat auowed rebellion, and doth nothing at all concerne religion. See the fourth Chapter, in the sixt Paragraph.

Preamble. XVII.

Of most notorious and intolerable treason, intended against her Maiesties sacred person, and the royall Crowne of England.

O trayte-
rous iesu-
ites, & cur-
sed broode
of the deuil.

THe Iesuites are so desirous to set the Diademe of England, vpon the head of the princeesse Isabella the Infanta of Spaine, that they haue set forth a booke to this purpose, and in that booke they giue her such an interest, as they make the kings of this land so many yeares to haue bene vsurpers: they haue also procured men by indirect means, to subscribe to this Ladies soueraigntie ouer vs. Yea, offers haue bene made to one of the secular priests, that if hee could haue eaten gold, and would but haue giuen his countenance and assistance that way, he should haue had it. In briebe, some of the Iesuites haue conspired among themselves, and with sundrie other most wicked persons at diuers times, to haue laid violent hands vpon the quene, and to haue bereued her of her life. It cannot be denied, but that they haue done so; the circumstances haue shewed it; the parties themselves with whom they practised, haue confessed it; yea, sundrie Catholicks beyond the seas doe verie well know it, and haue charged in their writings some of them with it. These words are set downe in the *Discoverie*, Page. 9. see the 16. Preamble.

Note here gentle reader, these important points with me. First, that the Iesuites labour with tooth and nayle, with gold and money, with threats and faire promises, to cause others both domestick & forraine to ioyne with them, in setting the royall diadem of England, vpon the Spanish Infantes head. Secondly, that they affirme in a most traytorous, and execrable booke published for that end, that the kings of England haue bene vsurpers, and not lawfull princes, for manie yeares together. Where I must needs put them in minde of this one thinge, that their *Cardinall Bellarmine* telleth them with their Popes good liking; that if the Popes had sometimes bene vsurpers, yet prescription would iustifie the Popes title in

in these dayes. So then by their owne doctrine, if their supposition were graunted, (Which they disloyally auouch, like arrant traytors as their fellow priests rightlie terme them,) yet were prescription sufficient in that behalfe. Thirdly, that they haue offered huge masses of gold and money, so to allure men domestical or forraine, to the cruel murder and bloudie massacre of our gracious soueraigne, most noble Queene Elizabeth. If papists themselves had not thus written, my selfe could hardly haue beleeued it.

Preamble. XVIII.

Of Obedience which must be giuen to the Pope, against all kinges, Princes, and monarches of the world.

In all warres which may happen for religion, euery Catholike man is bound in conscience, to imploy his person and forces by the Popes direction; viz. how farre, when, and where, eyther at home or abroad, he may and must breake with his temporall soueraigne. This doctrine was laid downe for a ground, in iustifying Sir William Stanleyes disloyall treacherie, against his naturall and appointed Soueraigne, in the yeare, 1587. These words are set downe in the important considerations, Page. 23. 24. and they are granted of the Iesuites, Apol. 172. See the fourth booke and fift chapter, and note the words.

Note heere gentle Reader, these important points with me. First, that all Kings, Queenes, and Monarches of the Christian world, are by this popish Maxime and Iesuiticall ground, brought into the bondage and slavery of the Bishop of Rome, and must be his slaues and vnderlings to doe what pleaseth him. Secondly, that the Secular priests (who vnwittingly haue deliuered this doctrine against themselves,) are guiltie of the same treacherie with the Iesuites, though not perhaps in the same degree. For seeing the seculars doe professe their obedience to the Pope in euerie thing, and do withall submit both themselves and all their writings to his holy censure, (as is to

See the complements of the third booke, and note it well.

be seene at large in this discourse;) they must needes approoue and like well of this most traiterous doctrine, because the Pope liketh and approoueth the same. Thirdly, that all the Papists in England which ioyne with the Iesuites, who are verie many,) doe obstinately embrace this Iesuiticall doctrine, and so are guiltie of high treason.

Preamble. XIX.

*Of the King of Spayne his purpose, and intent against
England.*

That the new king regnant in Spaine plotteth by Iesuiticall faction, and resolueth to proceed where his father left against England, it is most apparant by the present action in Ireland; as also by sundrie of father Parsons subiects, sent hither to be agents on the Spanish behalfe, for that purpose. All which doe conuince the Iesuiticall hispanized faction, of falshood, hypocrisie, sedition, and treason; an that it is not religion, which the king present careth for, more then his father did before him; but maketh that onely a pretence, to seduce all Catholikes and to draw them to rebellion, hoping thereby to haue their speedier aide and assistance, making them and you all (deare Catholiks,) to cut one anothers throate. These words are set downe, in the preface to the important considerations, in the fourth leafe thereof.

Note heere gentle Reader, that the Iesuites bend all their thoughts, words, and actions, to stirre vp rebellion and bloodie trecherie euerie where: as also that the king of Spayne now regnant, is as readie as was his father afore him, to effect both in Ireland and in England all bloodie practises, which the high counsell of Iesuiticall reformation, shall designe and appoint to be done.

Preamble.

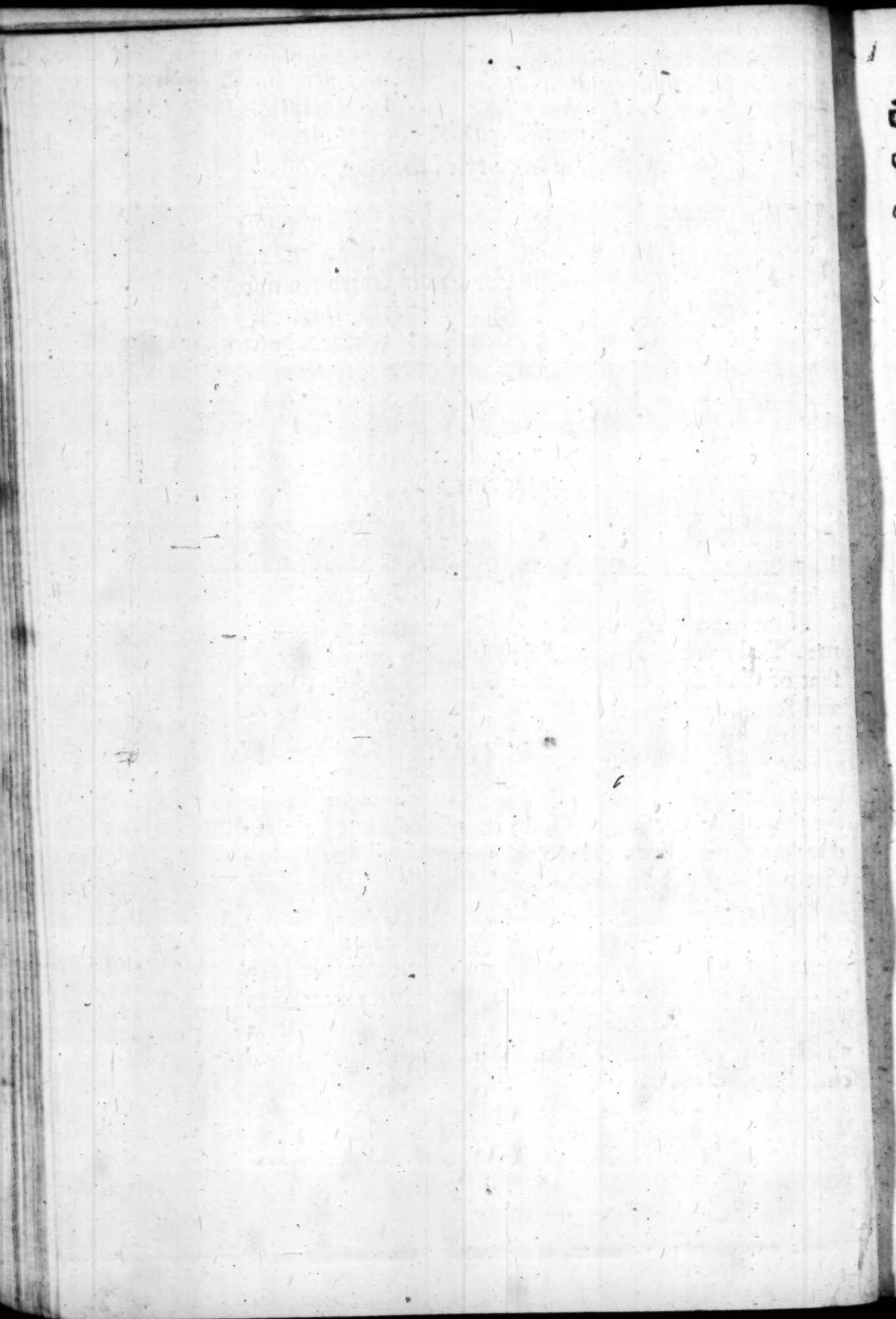
Preamble. XX.

Of the Iesuiticall hotch-potch Religion.

It is a plaine testimonie of no religion in the Iesuites, but flat Atheisme, making religious pietie, but onely a matter of meere policie, by sending forth trumpeters to sound out their and Blackwels vertues. quodl. 6. art. 4. pag. 168. The Iesuites haue made religion, but an art of such as liue by their wits, and a verie hotch-potch of *omnium giberum quodlibet*. 2. art. 8. pag. 42. The Iesuites are to be marked out for the most malicious, traitterous, and irreligious calumniators that euer liued on earth, vnworthie that euer the earth should beare them; and it is an intollerable indignitie to the whole Church of GOD, that euer such wicked members should liue unpunished in her, as they doe. Quodlibet. 4. art 2. page. 99.

Note heere gentle Reader, these important points with me. First, that these good fellowes, who pretend to bee sent of God from Heauen, to reforme the English Church and State, are men of no religion, but men that make religion a matter of meere policie. Secondly, that they are so wicked, so irreligious, and so trayterous, as the like were neuer heard of. Thirdly, that it is a great shame for the whole Church of God, that such badde fellowes doe liue unpunished. These things well considered, hee that will thinke them or the Seculars to be Gods ambassadours, may iustly be deemed as wise, as hee that hath no witt at all. For God is so highly offended, with their trayterous dealings and damnable practises; that hee hath enforced themselues, to discouer their owne bad proceedings against themselues; that so all the worlde may knowe their abominations, and detest them with all their traitterous and cursed machinations.

The





The second Booke, contayning the treacheries and tyrannie of the Pope and his Iesuiticall faction, breathed out against the sacred Maiestie of Gods annoynted.

CHAP. I.

Of the swarmes of Iesuites, and Seminaries, or Secular priests, in this Realme of England.



The number of Iesuites, and secular priests in England, is exceeding great, as by this discourse will be made apparant; and the said cursed brood, is increased euery day. Three hundred seminarie priests besides the Iesuites, haue bene sent from the Pope into England. And because many doe not vnderstand full

ly, the difference betwene Iesuites, Seminaries, and Secular priests: it shall not be amisse, briefly to instruct them in that behalfe. Cuerie Iesuite, euene he that is but a lay brother, maketh a solemne vow of three speciall and important points. Whereof many of them, (I dare not say the greater part.) seeme not truly to keepe any one. And I doe not barely say it, but the Seminarists shall confesse the same with me. The three essentiall points of Iesuiticall professio, are these in expresse termes; viz. pouertie, chastity, and obedience. Which triple vow is common to the Iesuites, with all their popish sects. And so for this triple vow it is, that they are called religious. But how truly they enjoy and deserue that name; let the indifferent reader iudge, when he shall haue perused this discourse. For albeit reli-

90. priestes
do hold a.
gainst the
Iesuites.
Quodl. 2.
art. 6. pa. 39.
in fine.
Ergo, their
number is
great in
England.
The Iesu-
ites affirme
in their a-
pologie,
Page. 118.
That 300.
seminarie
priests are
on their
side. Ergo
the num-
ber of all is
very great.

gious

gious profession, be a separating of men from the actions of the world, yet doe they deale altogether with the world.

The Secular priests, are all manner of priests, which make not the said triple vow; viz. All priests, which are not nunkes or fryers. For our lordly Iesuites, are by profession and sollemne vow, poore nunkes and lowly fryers. They are called secular for distinction sake, & because they may haue proprietic in secular possessions of the world; from which the others are by vow abandoned, but will by your leaue, now and then be intermedling a little therewithall. *Modicum non nocet.* I say, for distinction sake, because the word (secular) both fitly distinguish them, from the Dominicans, Carthusians, Benedictines, Carmelites, Iesuites, and the rest. All which are called religious, because they make a more strict profession of religion, then other Christians doe; howsoever they keepe the same.

See the
first Pre-
amble of
the first
booke.

The seminarie priests are more secular, as well as they that neuer were out of this land. They are called seminaries, because they studie and are maintained in the Colledges or seminaries; and some of them, neuer are made priests at all. I say (some,) because verie few are in that predicament.

CHAP. II.

*Of the unspeakable dissention, betweene the Iesuites
and Secular priests.*

THe malice of the new vpstart Iesuites, is exceeding great, and sheweth plainely; that they are badde fellows, licentious, proud, haucie, cruell, couetous, ambitious, disdainfull, deceitfull, irreligious; nothing lesse then that, which they would seeme and profess to be. All this to be true, shall evidently appeare out of printed bookes, published euen by the Iesuites themselues and the secular priests, to the iudgement of all the world; yea, the Pope himselfe in his sacred Pallace, Bel-vedere. For of Weston the Iesuite thus write the priests; a man as impatient, as some of his fellowes, and of as haucie a spirit as any man
can

Bel-vedere
the name of
the Popes
pallace in
Rome.

can be. It was wonderfull to consider, what humblenes & simplicitie he would pretend (in the time of his prouincialship.) His sighes and zeale seemed to be extraordinary; as though the perfection of true mortification, had bene the onely thing he aymed at. Harrie, with all his hypocrisie he deceiued none, but such as did not looke narrowly into his proceedings. A righter Pharisee, cannot easily be found. In the midst of his humility, nothing did trouble him more; then that Master Bagshaw being a Doctor of Diuinitie, should haue place before him at the table. insomuch as the better to content him, we were diuinen to place him at the tables end with him. Thus write the secular priests, in their relation. Page. 5.

Loe, the Iesuites are flat hypocrites.

Paragraph. I.

Of the outcries of the Iesuites, against the secular priests.

L After the Iesuite hath written a booke, in which he chargeth all the priestes that appealed to the Pope, to be flat schismatikes. To which booke, Blackwell the Archpriest, and Garnet the prouinciall in England, did both subscribe. In this booke, the Iesuites charge the priests, to haue fallen from the Church, and the spouse of Christ; to haue troden vnder their fete, their obedience due to the Pope; to haue lost their faculties & authoritie; to be irregular; to haue incurred the sentence of excommunication; to be in all mens mouthes, as infamous persons. To be as publicans and sinners. and to be nothing better, then are soothsayers and idolaters. These words are set downe in their relation. Page. 60.

The Iesuites are charged with theft. chap. 3.

The Archpriest by Iesuiticall appointment affirmed audaciouslie, that he had receiued a resolution from the mother Citie (of Rome,) that the refusers of his authoritie were schismatikes, and that he would not giue absolution to any, who should make no conscience thereof; and gaue direction that they should make account thereof, and make satisfaction, before they receiued absolution. Hee de-

Behold here sit me to guide mes soules.

nied to giue any faculties to Master Benson, vntlesse he would renounce the schismaticall conuenticle (of the secular priests.) We declared also, that M. Moore had written in preiudice of the faith, when he wrote in the behalfe of the priests, concerning the matter of schisme; whereupon, neither his ordinarie ghostly father would administer the sacraments to him, nor his ghostly children receiue any of him, or be present when he said masse. These words are set downe in the hope of peace. Page. 31.

Loe, the
Iesuites are
malitious
slanders.

Our Arch-priest chafeth, the prouinciall his good master clappes him on the backe, and egges him forward; the rest of the Iesuites whet their tongues, and prepare their pens to speake and write, what they can falsely deuise to make vs odious; so as presently we are become a by-word in their mouthes, and are nothing with them, but rebels, Apostates, and what they list to report of vs. These words are set downe in the relation. Page. 60.

A godly
Iesuiticall
prayer.

The Iesuites caused a libell to be cast out against doctor Lewis a secular priest, and so; that they loued the man, in the course of their hote charitie, they made this deuout prayer for him; *vel Turca, vel mors, vel demon, eum eripiat a nobis.* Either the Turke, or death, or the diuell, take him away from vs. And indeed not long after he died; we leaue it to Gods iudgement, whether they were the causers of it or not. Thus write the priests in their discouerie. Page. 32. quodl. 4. art. 2. pag. 97.

The Iesu-
ites seeme
to be most
wicked and
hypocriti-
call men.
Yea, they
are accused
of flat theft
chap. 3.

The Iesuites triumphed openly, vpon the death of another English priest, Cardinall Allen by name, and amongst other their calumniationes against him, they said that God had taken him away in good time; for if he had liued longer, he would haue disgraced himselfe, and lost the credit which he had got. These men haue the best fortune in the world; for no man, if once they begin to hate him, doth liue any long time after it. These words are set downe in the discouerie. Page. 34.

In the same place the priests write, that the said Cardinall was thought to be poisoned, by Iesuiticall meanes and procurement.

Paragraph

Paragraph. II.

Of the outcries, which the Secular priests make against the Iesuites.

THe priests exclaime against the Iesuites, for their Machiuilian practises & diabolicall plots, in their concurrence, incitements, and execrable perswasions, which they vsed and practised with the Spaniards, and with other foraine and domestiicall powers; for the inuasion, conquest, and bitter subuersion of most noble England, of her sacred Maiestie, and of all her loyall and faithfull subiects.

This is true Catholike religion, in this case, and true English nature and valure, true faith, and true charitie; and what the Iesuits perswade vs toward a conquest of our deare countrey, vpon pretence of neuer so much pietie, were abhominable disloyaltie in vs to our prince. These words are set downe, in the answer to the Iesuited gentleman. Page. 70. Markewell this lesson.

The Iesuites affect rule ouer the secular cleargie, so for bringing armes and conquest into the Church, contrarie to all scriptures; and to that end, they doe manage matters of state moze machiuilianly, then Machiuell himselfe; as appeares by their erection of the Arch-priest, and all his carriages according to them and it. These words are set downe, in the answer to the Iesuited gentleman. Page. 79. The Iesuites are disloyal wretches. They are charged with theft. chap. 3.

Wee all of the Secular Cleargie *vna voce*, doe vterly disclaime and renounce from our hearts, both Arch-priest and Iesuites, as arrant traitors vnto their prince and countrey, whom to death we will neuer obey; no, if the Popes holines should charge vs to obey in this sense, to aduance an enemy to the English Crowne, we would neuer yeeld to it; as by no law of nature, of nations, or of man, to be compelled therevnto. These words with many moe to the like effect, are put downe in the Preface, to the important considerations. Fol. 9. page. 2. Loe, the Iesuites are seditious and arrant traitors.

Note heere gentle Reader, that this sweete harmonie, betweene the Pope, the Iesuites, and the Secular priests, were able to make an horse to breake his halter. And doubtlesse, the Pope, yea, many Popes successiuelly, haue thus commaunded them, as shall appeare in the due place of this discourse.

Oh bloodie, an traiterous Iesuites.

The Iesuites holde this position for a constant doctrine, that the people may depose their princes, and choose others at their pleasures; haue they any or no right to the Crowne, that is not materiall, so it be done *ad Deum*; that is (by our interpretation,) as the Iesuites shall appoint it. Here we would haue you, to note an other rule of our english Iesuites, which must concurre with that of *ordine ad Deum*, and it is this, that all things must be wrought and framed, as the times and occasions require. For example, if the king of Spayne or the Infanta, can by no other practise obtaine the Crowne of England, then in that case, the people are to haue a right to doe what they list, so they will choise one of them for their soueraigne. These expresse words are set downe by the priests, in their sparing Discouerie. Page. 14. & 15. quodl. 3. art. 4. pag. 68.

Note heere gentle reader, that the Iesuites and their complices, are not imprisoned, or put to death for religion, as they would haue the world to thinke; but for flat treason and purposely intended rebellion. For so much their owne pennes, (by Gods prouidence,) doe here testifie, as you see. And consequently, politicke, godly, and very necessarie, are the penall lawes in that case provided.

While the inuasion was talked of, and in preparation in Spayne, Richard Heskett was set on by the Iesuites 1592. or thereabouts, with father Parsons consent & knowledge, to haue stirred vp the Earle of Darbie to rebellion against her highnesse. Not long after, father Holt the Iesuite and others with him, perswaded an Irish man one Patricke Collen (as he himselfe confessed,) to attempt the laying of his violent and villanous hands vpon her Maestie. Shortly after, 1593. that notable stratageme was plotted, for Doctor Lopez the Quenes physician, to haue poysoned her.

This

This wicked designement being thus prevented, by Gods providence, the said traiterous Jesuite Holt and others, did allure and animate one Yorke and Williams, to have accomplished that with their bloodie hands, that the other purposed to have done with his poyson; we meane her Majesties destruction. Whereunto we may adde, the late villainous attempt, 1599. of Edward Squire, animated and drawn thereunto, as he confessed, by Walpole that pernicious Jesuite. These words are set downe, in the important considerations; Page. 33. see chap. 4. paragraph. 6. of Walpole the Jesuite.

Holt, and other Jesuites are traytours, even by the confession of seminarie priests.

The Jesuites laboured in Fraunce, (even the french Jesuites themselves,) to have lifted the Spaniard into the throne of that kingdom, with the consequent overthrow of their owne native countrey. All Christendome to their perpetuall shame, ring loudly of it. They made great stirre in Spayne, to perswade the king to invade England, yielding to him many reasons, why he was bound to undertake that enterprize, and assuring him of great assistance, if once his forces were landed. Whereunto may be added, how many they have intituled to the Crowne of England, as the Duke of Parma, the Earle of Darbie, and others, exciting some of them by force of armes to assault her Majestie, and buzzing into their eares, how easily the scepter might be wrung out of her hands, and they obtaine it. But most pertinent to the purpose, is that their plotting and compassing, how to set the Diademe of this Realme, upon the head of the princeesse Isabella the Infanta of Spayne. To this purpose they have written a booke, wherein they gave her such an interest, as they make the kings of this land for many yeares to have bene usurpers. These words are to be read in their discoverie. Page. 8. quodl. 9. art 2. pag. 288.

The Jesuites are wholly bent, to traiterous practises euerie where.

The Jesuites take pleasure to scatter rumors, and to suggest certaine nouelties in the eares of Catholikes; yea, to forge and inuent things that are not. insomuch as they are commonly held now a daies great lyars, and it is come to passe, that though they sweare, men wil not beleue them.

The Jesuites are commonly iudged, to be great lyars.

These

These words are set downe in the Relation. Page. 73. quodlibet. 2. art. 6. pag. 39.

CHAP. III.

Of the excessive expences, and great gallantrie of the Iesuites.

Money taken for dispensations.

The priests are saints, in their owne iudgment.

Oh braue religious fathers? where is the pauer-tye ye profess?

The Iesuites are verie honest men, and faithfull collectors.

500. li.

The Iesuites endeavour by all meanes possible, that both those almes which are giuen for the relief of them that are in prison, or any other poore afflicted whatsoeuer; as also whatsoeuer is paid in cases of dispensation, may come to their hands. Now what is done with this money, we know not. Prisons and Colledges are depriued of the great summes; the banished haue them not; the priests see them not; but there are hired here with seditious persons; Deuilers of fables, flaunderers of their brethren, and sco-ners of the saints are herewith enriched; these and such as these, receiue large stipends of their labours. And yet so great a masse of monies cannot be consumed, but that the fathers bestow much vpon themselues. For they goe indeed in great gallantrie; no Iesuite goeth to visit any one, or trauelleth from one place to another, but he is richly apparelled, and is attended on with a great traine of seruants, as if he were a Baron, or an Earle. They wrangle, and reproue the priests garments, and spendings; where as the expences of one Iesuite, were able to maintaine twentie priests richly. Neither by this meanes also, could so great a quantitie of almes be wasted, but that (as the report goes,) much treasure is conueyed beyond the seas, but to what purpose, we know not, vlesse it be bestowed vpon their bodie, their corporation, or societie. These words are to be found in the Relation, Page. 70. See the tenth Preamble, and note it well.

The Iesuites became our collectors, or rather not ours, but their owne; to whom for their accounts, the false Steward in the gospell may giue place. One Iesuite hath taken at times about 500 pound, that was giuen to the imprisoned priests then at Wisbech, and imployed the same at

at his owne pleasure. Percie the Jesuite escaping from Wil-
biss, tooke fraudulently from benefactors abroad, 57. pound, not hang
17. shillings, and the yeare after stole 27. pound of the com- their soules
mon money, by the consent of the other his fellow Jesuites. vpon such
They haue so flattered their fauozers, as ouer & aboue their religious
owne expences, (which are exceeding great,) they haue fathers?
beene able to send out long since, 2200. pound towards 2200. li.
the Low countries. To scrape together so much money, Page.19.20
they haue many sleights, besides their apparant consena-
ges, frauds, and thefts befoze mentioned. Thus they write
in their discoverie. Page. 19.

First, I will but referre you vnto all the priests and Ca- My selfe am
tholikes that liued in England in father Haywoods time of able to re-
libertie, and knew him & his manners, and fashions well, stifie this
and if they doe not assure you, that his port and carriage to be true.
was moze Baronlike, then priestlike, all the world will
condemne them for most partiall, and impudent deniers of
the truth. Was he not wont to ride vp and downe the
countrey in his coach? had he not both seruants and priests
attendants in great numbers? was not his pompe such as
the places where he came seemed petie-courts, by his pre-
sence, traine, and followers? againe, for present I referre
you to father Garnets pompe and expences, of which I haue
heard some honest priests (who haue bene much with him,)
report, that he cannot spend lesse then 500. pound by the
yeare. The mightie and extrao-dinarie excelle of master
Iohn Gerard, hath bene such and so notozious, that I sup-
pose few priests (besides our cath.) to be ignozant thereof.
His apparrell at one time hath bene valued at an higher
rate, then I will for shame speake of. His horses were ma-
ny, and of no small price. My selfe haue knowne him to
haue two geldings in a gentlemans stable, at 30. pound a
gelding, besides others else-where, and horses of good vse.
During his imprisonment in the Clinke, he kept a priuate
table continually, with great stoze of dainties, and much
resort daily. Besides, he paid his ordinarie commons at
the common table, and chamber rent. Let them which haue
liued in the Clinke, but iudge what this would come vnto

O faithfull
laylors?
Imprison-
ment of
Iesuites, is
by you be-
come great
libertie:
This geare
would be
looked in-
to.

in the yeare. But that you may not thinke this to haue been the vttermoſt of his exceſſe, you ſhall vnderſtand, that he ordinarily kept his geldings in the towne, and his man, which I ſuppoſe to be ſome round charge vnto him. He alſo ſo wrought the matter, that he rode into the countrey at his pleaſure, and returned. Which I thinke you will ſuppoſe coſt his purſe well, in bribes to ſuch as were his keepers, if to no other. He alſo maintained two houſes in the towne, with ſeruants in them, and not this without great expences I wene. Sure I am, that ſuch as liued with him in the Clink, were of opinion, that he could not maintayne all this I haue ſpoken of, vnder 400. or 500. pounds by the yeare. I may not omit maſter Oldcorm, though but a pettie Ieſuite in this kinde. I know, that his apparrell is ſeldome leſſe worth, then 30. or 40. pound. He is alwaies extraordinary well provided for horſes, and thoſe of the beſt. An honeſt gentleman, and one whom I thinke you will iudge to be no lyer, (beſides that he is not euill affected towards the Ieſuites,) told me, that he had eight good geldings at one time. Such as haue heretofore bene ſecular prieſts, and were wont to goe on foote ſometimes, to viſit poore people willingly, becomming afterwards Ieſuites, haue bene ſo a cockhorſe, that it muſt be thought no ſmall fauour to be worthy of their preſence, and that not without their attendants, and other ceremonies. Witneſſe this maſter Bankes, maſter Blunt, and others now Ieſuites. This long ſtorie of the Ieſuites, their expences, and gallantrie, is ſet downe in the replie to Parſons libell. Fol. 14. and fol. 15.

Oh poore
begging
Frier?

Neither was it euer yet my hap to be made a rich mans executoz, whereby to better my eſtate that way, and to braue it in girdle and hangers of thirtie pound price, as a Ieſuite hath done, neither beare I ſo Ieſuiticall a conſcience. Theſe words are put downe, in the third letter of A. C. P. 65. 5.

Nothing is moze familiar to the Ieſuites, by their buſe & conſtitutions: & then beggery, yet neuer had any men better ſkil to ſcrape by coyne, that they might line at their eaſe. In
this

this occupation they played moze trickes of legerdemaine, then master Peter Patelin, or Frances de Villon, or Panurge de Rabelais. For all that these three worshipfull Doctors did, was but in matters of trifles. But to doe as our reuerend fathers, the Iesuites do: is to fish for Wihales, not for Woodgins: for which purpose they haue first the instructing of youth, which is their first hooke: *Viz.* The allurements they vse to them, their auricular confessions, which they know how to imploy to the benefit of their house: the visiting of the sicke, the waiting vpon them to the very last gaspe, that they may neuer be out of sight; the extraordinarie absolutions, which they say they can giue them, wherewith they feede their humour, that they may draw some rich legacie from them: the deuises of their simple vow, and a thousand other hypocriticall shiftes, which they call charitie, but with this condition, that their charitie begin at themselues: because the predicament *ad aliquid*, is not an accident to them, but wholly the substance of their sect. So that one may iustly call them, not the order of the Iesuites, but the ordure of the Iesuites. For although they make shew, not to meddle with retayling, yet they sell by whole sale, the administration of the holy Sacrament, dearer then Giezie Elizæus man, would haue sold the spirituall gifts of Naaman. At once, so it is, that within these three score yeares, they haue raked together moze treasure by this their sophisticall beggerie, then all the Monasteries of Fraunce, haue done two or three hundred yeares. These words are set downe in the Iesuites Catchisme, in the second booke, and fourtene chapter. But you perhaps will re-maund, how such summes should come to their hands: I answere, that it is well knowne, that the Iesuites haue had disposition of the common purse for many yeares, and the receits of almost all legacies in *pious vsus*, yearely almes, extraordinarie gifts, besides restitutions *de bonis meritis*, much for dispensations in diuers cases, and for Alienations, Aduowsons, and such like. All which receits rise to no small summe. There hath falne by way of legacies within these few yeares of my knowledge, (besides what other

The Iesu-
ites cannot
be but rich,
though
they pro-
fesse pover-
tie.

men can say,) 2000. pound, some affirme 3000. pound, from one of worth, 500. pounds, from another private gentleman: 800. pound from another, and some 100. pound, yearly in lands and rents. Master Iohn Gerard for his part, got by one gentleman 200. pound at one time, and 700. pound at another time, besides the disposition of 100. pound by the yeare. The said Iesuite had in another place by a priests procurement who told me of it, 160. pound, of another he receiued 500. pound in a matter of restitution, *certa pro incertis*, the partie hauing compounded befoze the aduise of another priest, for 300. pound, which he should haue giuen to the prisoners of Wisbich. But this young father Iesuite comming to the partie, boyled the summe vnto 500. pound, and toke it vnto himselfe. These words are set downe, in the reply to Parsons libell. Fol. 24.

Note heere gentle Reader for Christs sake, what impostors, and coozners these Iesuites be, whom for all that, so many filie and simple soules, doe repute for saints and men of God. First, you see, that they will sell their holy so supposed sacraments for money, and that at a dearer rate, then *Giezie Elizans* man would haue solde the spirituall gifts to *Naaman*. Secondly, that by their sophisticall and deceitfull beggerie, they daily scrape golde and money into their hands. Thirdly, that too proudly, and too too sumptuously, (which is abominable in Gods sight, and all good mens,) they bestow 30. pound vpon one gelding, (of which sort they haue many at once,) and 30. pound vpon one girdle and hangers. Fourthly, that so soone as they become Iesuites, (that is to say, poore begging fryers,) they are vpon their cockhorse, and thinke their betters to be vnworthie of their presence. Fifthly, that they feede the humour of the sicke, with faire promises of extraordinarie absolutions, so to draw some rich legacies from them. Sixtly, that they apply their simple vow and auricular confession, to enrich themselues, and to fill their cosers. Seuenthly, that they receiue great summes of mony for dispensations. Eightly, that they cause men to make restitution for goods vniustly gotten, and conuert the money to their owne proper vses. Wherefore I must needs conclude, that they are as blinde as beetles, that
doe

doe not see there irrelegious dealing, but wil yeeld their foules to their vnchristian guiding.

Among many other meanes, which the holy Iesuites haue to enrich themselues, this is not the least, to wit, the drawing of men into their holy exercise. A yonge gentleman not long since, entering into this exercise vnder a yong Iesuite here in England, was found by his meditations to haue landes yet vsold, worth one hundred marks a yeare, which hindred his iourney to heauen. Whereupon he offering the same to the said yonge Iesuite, the good father allowing the offer, said, that if he should receiue the land her maiestie would take it from him, but (quoth he) sell it, and then I am capable of the monie. By which Wholly counsell, the Gentleman set his land to sale, and was offered 900. pound for it; but the holy father insisting vpon a 1000. pound, the Gentleman died before a chapman could be gotten, and so the good father lost all. I omit, how many poore yong men, falling into these good fathers hands to be exercised, haue fallen into sundry inconueniences, and growen to be broken-brayned euer after. these words are set downe in the discovery, pag. 27. quodlibet. 5. art. 10. pag. 99. See more to this purpose in the thirde booke, in the ninth aduiso. chap. 4. Of the quality, nature, and religion of the Iesuits.

The Iesuits are good hunters, in seeking gold and money. See book third, aduiso. 9.

See more therefore in the third booke, and 9. aduiso.

Paragraph. I.

Of there equiuocations.

An other thing is to be generally misliked in the Iesuites, and it is their equiuocating, which you may learne in plaine english, lying and cogging. For this amongst others is one of their rules, that a man framing to him selfe a true proposition, when he is asked a question, he may conceale thereof, as much as he thinketh good. For example; one demanding of you, whether if the Pope should come in warlike manner, to inuade this lande by force of armes, you would take his part, or the Queenes; you framing this answer in your minde; wee will take the

The Iesuits are given to lying & cogging.

That they
vse equi-
uocations,
it is gran-
ted in
the Apolo-
gie, page.
205.

This Stan-
dish is a le-
sinted
priest.

Loe, the
Pope is de-
ceiued by
his holy
priests.

Queenes part, if the Pope will command vs so to doe; may by their doctrine giue this answere lawfully; viz. we will take the Queenes part, and conceale the rest; whereby he that asked the question is plainly deluded. these words he shall find in the sparing discouerie, pag. 11. quodlib. 2. art. 4. page. 66. See chapter second in fine.

Standish, that honest man, must haue access to the Popes holinesse, accompanied with two runnagates both of them priests, docto^r Haddocke, and M. Martin Array. These must take vpon them, that they were men deputed from the secular priests in England, &c. His holines hearing and marking well their suite, demaended of them in expresse termes, if that which they had said vnto him, proceeded from the desire and consent of his louing priests in England; affirming, that otherwise hee would in no sorte giue any eare vnto them.

Whereunto Master Standish, very well instructed before by father Parsons, and sufficiently assisted by the said two lying priests, answered, that what he had presumed to deliuer to his holinesse, he had done it most assuredly by their consent. The said Standish after his returne into England, being asked by certane priests, how he durst presume so impudently to abuse his holynesse, with so intollerable an vntruth, he excused himselfe in this sort. Viz. that when he said, he had the consent of the secular priests in England to make that motion, his answere therein was made by him caute, that is, subtilly, or by equiuocation, meaning to himselfe, viz. as he supposed or presumed; which words hee kept in his mind and vttered not. These words are set down in the relation, page. 55. and 56.

Note here gentle reader, two thinges out of this present Paragraph. First, that the Iesuites are indifferent men, and make no more conscience to deceiue their holy father the pope at Rome; then they doe to deceiue our soueraigne Ladie the Queene here in this land. Secondly, that the most essentiall pointe in all the Iesuiticall religion, consisteth in lying and cogginge.

Paragraph.

Paragraph. II:
*Of the crueltie and tyrannie of the
 Iesuites.*

The Iesuites giue it out, that the most vnlearned Ie-
 suite, doth farre excell the most learned secular prieste,
 both in faculties and priuiledges. And it is noysed about,
 as it were by the common cryer, that they haue power
 from his holinesse, to grant to all, and euery one, all and
 singular their faculties; in so much as it shall not be law-
 full and safe, for any to vse there priuiledges, though gran-
 ted to them from his holines many yeares befoze, but with
 the leaue and consent of these Iesuites. And whē they giue
 out their faculties, they doe not bestow them, on learned,
 godly, or holy men; but on vnlearned, vngodly, and irre-
 ligious; nay, seditious persons, such as follow their hu-
 mor, stoop at their becke, and stand bounde euer after to
 them. These words are set downe in the relation, page. 69.
 and 70.

What great
 crueltie
 or tyran-
 nie can be
 vsed?

The Iesuites so rule in all gentlemens houses where
 they reside, that no lease must be let, but by their aduise;
 the tenants must either please them, or repent at leasure.
 Such fines must be taken, as they thinke conuenient, and
 some part of them must be employed, as they shall prescribe
ordine ad deum. in effect they doe so rule and ouer rule, as
 scarcely can the master or mistres of the house, giue a piece
 of bread at their doozes, but it must be done with their ap-
 probation. And for the seruants, they are much more at
 their commandement, thē at thers whome they serue. ~~What~~
 would bee loath to tell you, how all this comes to passe.
 These words are to be red in the discouerie, pag. 15. and 16
 quodlib. 3. art. 4. page. 68.

Loe, the Ie-
 suites haue
 vowed to
 forsake the
 world, and
 yet are
 wholly oc-
 cupied, in
 worldly af-
 faires,

Note heere, that disloyall subiects, goe and doe at euerie
 traytors becke; but are as dulle as snails to goe or doe at
 the command, of their annointed Princeesse.

The Iesuites desire, that England should be conuerted
 of none, but Iesuits only. for they will admit no fellow-labo-
 rers,

riers, and they haue laboured by all meanes, vtterly to dissolue the colledge at Doway. They also challeng to themselves, a spirituall monarchie ouer all Englad. Thus I find written in the relation, pag. 71.

Behold here
tyranny &
ambition,
in Iesuiti-
call proceed-
ings.

O cruell
tyrannie, o
tyrannous
crueltie.

Loe the Ie-
suites
proudly do
promise a
conquest.

John Ger-
ard the Ie-
suite said
to the La-
die Markha
of Noting-
hame shire
that the Ie-
suits would
make the
seculars
leape at a
crust, ere it
be longe.
quodlib. 3.
art. 10. p.
83.

A famous Father of the Iesuits, said in plaine words to a gentlewoman of good calling, which was charitable affected to the disgraced priests, in this manner; now is the time of try all, they that are not with vs, are against vs. If you forsake them not now, you will ouerthrow your selfe and all your posteritie for euer. This he said to affright the charitable gentlewoman, as though the state of her posteritie should be vtterly ouerthrowne, vnlesse she adhered to the Iesuite. What more? was it not an other Iesuite with his assistant, which caused a gentle-man either to promise or to sweare, that he should stand fast vnto them, and in forme whatsoeuer he sawe or heard by priests and others, done against them and the arch-priest his proceedings: they made the lay gentle man their spie, (as they haue euery where many such, as well lay-men, as women, and priests,) vpon promise on their side againe to him y he should be restored to al his lands forfeited by his auncestors, in a conuictio by an attainder, wher the world should fall on their side. The silly Gentleman mooued with this hope, vnderooke y disgracefull office, and said to his friends, that he wrought a good daies worke, when he entred this couenant. These words are set downe in the dialogue, betweene the secular priest and lay-gentleman, page. 66. page. 66.

Note heare gentle reader, what traytorous and dangerous people our Romish Iesuites bee. They doe not only confidently expect a conquest of this noble land, but they also proudly and malapertly promise the same to others, and besides this, they vse all cogging and lying, to allure and stirre vp her maiesties subiects, to armes and open rebellion. Let the worlde iudge, vpon how iust and necessarie cause, capitall penall statutes are made, to abandon and bridle the proud and disloyall attempts, of these traytorous Iesuites, these most damnable villaines. If their power were correspondent to their willes, they would most cruelly murder her sacred and louing person together

together with all their nobles and faithful subiects. God no doubt, who hitherto hath so miraculously protected her most excellent maiestie, frō their villanous and bloodie hāds; hath also caused many of their owne coate (the secular priests I meane,) to contest and publish to the world in there printed bookes; their bad demeanor, their hypocriticall dealing; their contentious garboyles; their seditious conspiracies; their disloyall confederacies; their tumultuous courses; their vnnaturall practises, and most bloodie complottes; yea, their vehement and continuall perswasions; their allurements and almost compulsions, to lay violent and bloodie hands, vpon their naturall, and vndoubted soueraigne, most noble *Queene Elizabeth*. So that hence forth, there can be no deniall made, either by themselves or by their fauourites, of their profane and mere brutish proceedings; of their cursed and diabolicall purposes; of their horrible and bloodie attempts; and their long desired conquest of this land.

Paragraph. III.

*Of the malepeart saucinesse, and intollerable pride
of the Iesuites.*

The Iesuites that are in England desirous either to bying vnder bondage, or vtterly to beare downe the cleargie of England, haue attempted the same by a wonderfull stratageme. First, their will is, that in euery catholikes house. (which houses are insceede of the Church,) either themselves may be pastozs, or others deputed by them in their romes. And if happily their be any, that do denie the faculties granted by them; or will not take notice, that such assemblies or cōpanies of catholikes depēd on them; or will not obediently (as it were at a becke,) execute those thinges, y they haue commanded; such shall be censured either as apostataes, or heretikes. or tainted at least with some infection of heresie. so holy, so godly, so religious would they seeme to be; as nothing is holy, that they haue not sanctified; no doctrine catholike and sounde, that commeth not from them; no dispensation auailable,

What a malepeart saucinesse is this? what greater pride can be found?

that is not granted by them; and which is worse, they haue beatē into the heads of the most, that the masse is not rightly and orderly celebrated of any, but of the Iesuite. These wordes are set downe, in the abstracte of the memorial, in the end of the declaration page. 69.

O mortified Iesuities?
O holy me of God?

The Iesuities scoorne to come to any one, but where they may be daintily intertained; they looke not after the cottages of the poore, nor minister their helpe to them, be there neuer so much neede. Thus it is set downe in the memoriall, page. 72.

O braue gallants? O humble Iesuities? O poore slaues.

No Iesuite goeth to visit any one, or trauelleth from one place to another, but he is richly apparrelled, and attended on with a great traine of seruants, as if he were a baron, or an Earle. They wangle, and reprove the priestes garments, and spendings; and yet the expences of one Iesuite, is able to maintaine twentie priests, plentifully and richly. These wordes are to bee found in the abstract, page. 70.

Note here gentle reader, that it is more then time, to cut short these bad fellowes, these trayterous new vpstart Iesuities. For otherwise, as you may see, they will raigue as tyrants, ouer this land.

Paragraph. IIII.

Of the couetousnesse, and deceitfull dealing of the Iesuities.

O Iesuities where is your vow of pouerty?

The Iesuite Holt and his companions gathered, such an infinite masse of money from the catholikes in England, for dispensations, or vnder colour of expending it to their vses, as many credible affirmed it, to exceede the summe of 50000. poundes English, which make two hundredeth millions of Italian scutes. These wordes are set downe in the abstract, page. 75. See thee thirde chapter.

Loe, I pray you, the Iesuities can Reale.

The Iesuite Percie when he escaped from Wisbish, toke fraudulently from benefactors abroade, 57. poundes 17. shillings, and 2 yeare after, he stole 27. pound of the common money,

money, euen by the consent of the other his fellow Iesuites. These words are set downe in the discouerie, page. 19. quodlibet. 3. art. 4. page. 7.

Another Iesuite tooke at times aboue 500. pounds, that was giuen to the priests imprisoned then at Wisbish, and imployed the same at his owne pleasure. They haue so flattered there fauourers, that they haue beene able to sende not long since. 2200. poundes towards the low countries. These words are to bee found in the discouerie, page. 20. quodlibet. 3. art. 4. page. 70.

The Iesuites surpasse the false steward in the gospel.

The Iesuites take pleasure to forge and inuent things, that are not, so y now a dayes they are commonly holden for great lyars; & it is come to passe, that though they sweare, men will not beleue them. These words are set downe in the abstract, Page. 73. quodlibet. 2. art. 6. page. 39.

Loe, the Iesuits are men of good credit.

The Iesuites of Rome, doe vse to intercept all manner of letters of all men whosoener, not forbearing the packets neither of the Cardinals, nor of Princes. These words are to be seene in the abstract of the memoriall, page. 77. See booke. 3. aduiso. 9.

All is fish, that come to the Iesuites hands.

Note here gentle reader, the wealth, pride, and saucie deceitfull dealing of the Iesuites, to be such and so great, that if they remaine a while unpunished, they will not onely ouer-rule the priests, but our noble Queene and all.

see the next paragraph.

Paragraph. V.

Of the peremptorie and seditious dealing of Iesuites.

The Iesuits by cunning haue gotten into their hands, all authozitie, good estimation, and all the treasure of money; and so doe what they list at home, and abzoade. They thrust out, and let in, hire and buy, and maintaine factions, at their pleasure. These words are to be found in the memoriall, page. 75.

The Iesuites are seditious.

The Iesuits haue purchased them, an hard opinion of all religious orders; euen so farre forth as to bee witten a-

All religious men hate the Iesuites.

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The Iesu
ites are ba-
nished out
of France,
for their se-
ditionous
dealing.

gainst, by some of them in most parts of christendome, ex-
professo; and in particular are banished for such, out of all the
most christian kingdome of France, as also for their Spanish
faction there. Where for all their great meanes, and flatter-
ring ballads of late made and exhibited to the king, they are
not like to get in againe this yeare, nor yet the next. onely
they hold in heere and there with the good Capuchines,
which they may easily doe; for that (as one of those good
friars on a time confessed,) they couet to haue all, and these
couet nothing. Upon this ground, the excellent good bi-
shop of Bamberge in Germany, when hee was laboured
for their admittance into his reformed diocesse, answered
thus; no, I brooke no such Quiddits. These words are
to be found, in the aunswere to the Jesuited gentleman;
page. 16.

O what a
curfed
crew is this?

If any priest haue a conuenient place of residence, the Je-
suits will not cease, vntill they haue cast him out, and that
by wicked meanes, by defaming him, and bringing him
into suspicion. These words are set downe, in the abstract of
the memoziall, Page. 74.

The Jesuites are the firebrands, of all seditions. The
Jesuites by right or wrong, seeke simplie and absolutely,
the monarchie of all England. These words are set downe
in the memoziall. page. 74.

O deepe
gulfes of
sedition?

The ambition of Jesuites, hath taken rooting not only in
prouinces and cities, but also in priuat families; it sepe-
rath breathen one from an other, and the husband from
the wife, inflaming them with rancour and enuie one a-
gainst an other. These words are to be scene, in the abstract
of the memoziall, page. 76.

Note heere gentle reader, that whosoeuer loue charitie,
christian peace and vnitie; they must abhorre, detest, & eschew,
all Iesuiticall societie. For the end as you see, which that curfed
broade aymeth at; is nothing els, but to dissolue peace and
vnitie, and to maintaine sedition, and rebellion euerie
where.

Paragraph.

Paragraph. VI.

Of the murders committed by Iesuites.

I know there be diuerse, that will thinke this historie strange, and incredible; but if it chaunce, that master Charles Paget doe but set downe the actions of father Holt, especially concerning master Godfrey Foulgeam, (the verie cause of whose death he was,) you shall see more strange matters then this. These words are in the reply vnto Parsons libell, Fol. 70. pag. 1. in fine. See the first chapter, the first and second sections, and note them well.

Note heere gentle reader, that the Iesuite *Holt* is flatly charged to haue beene the cause of the death of master *Godfrey Foulgeam*. Note also that the Rector of the Colledge of the Iesuites in Vallidolid, with some of his complices, dealt most cruelly with one *Barkworth* a priest then student in the English Colledge there, after that the minister of the Colledge had deceitfully enticed him being sick in his bed, to go abroad to shake off his feauer. They conueyed the said *Barkworth* into the Colledge of the Iesuites, and there commaunded him to put of his scholers robes, and to put on a sute of ragges, which they offered him. And because he refused so to doe, the Rector called in certaine of his lay brethren strong fellows, to deale with him by violence. Wherof two conning to him, caught him by the legs, and pulling them from vnder him vpon a sodaine, threw him backward flat vpon the pauement with such violence (being then sicke and weake with a feauer,) that he was much brused therewith. The rest of the lay brethren, apprehended some a legge, some an arme, haling and beating him most outragiously, and would as it seemed, haue murdered him in his bed, if a casuall good hap had not hindred them. The storie is long, and therefore I referre the reader to the place.

They procured Henry the third to be excommunicated, and then by degrees they murdered him. These words are set downe, quodl. 8. art. 8. pag. 261.

Perhaps they will pretend, that this fruitlesse encrease of

of their number, is an argument of Gods blessing vpon their societie, but this were both a dangerous, and an absurd consequence. For it will be a long time, ere they come to equall the number of the Arlacides, (who were sent into France by their king a Pagan, to murder S. Lewes,) or Assassins (murderers) men of their owne stampe. These words are to be found, in the franke discourse. Page. 88.

Let not A Jesuite become a censoꝝ of other mens writings, or doing, as temerarius; till he haue amended and satisfied for his owne temeritie, both in his doctrine of prince-killing, and other disloyaltie to ones prince and countrey. A. C. in his second letter, Page. 8. in fine.

If your maiestie please to reade, but the oration of the Polonian gentleman, made in their senate, there you shall see an Iliade of tumults and ciuill warres, amongst the Christians which inhabite those large and wast countries, stirred and excited by the onely meanes of the Jesuites; who haue there caused of late moze battels to be fought, then had bene in fūe hundred yeares befoze. These words are put downe, in the franke discourse. Page. 89.

This is wonderfull, that in the whole troupe of the Jesuites, there was not one found (one is a small number.) and yet I say againe, there was not one, that from 89. to 94. was heard to let fall one word, that might be strained to the good of his prince, or countrey: but euermoze vehement in behalfe of the Spaniard, and to qualifie the hard conceit of his gouernment. These words are in the franke discourse. Page. 95. vers. 17.

A due religion of the Jesuites: for to speake truth, to deale in State-matters, and to practise the death of princes; are as essentiall parts of their function, as their confession it selfe. These words are set downe, in the Jesuites Catechisme. Liber. 3. cap. 13. fol. 168.

Loe heere gentle Reader, it is an essentiall point of Iesuiticall function, to cause sedition, and to murder princes. From such religious men, good Lord deliuer vs.

The first breaking out of our troubles, was in the yeare 1585. at which time all that reloyted to the Jesuites to be
confessed

confessed, if they affirmed themselves to be good subiects, and loyal seruitors to the king, (for they were questioned vpon that article,) they were sent backe by the Iesuites, without receiuing absolution. *Sequitur*; Our kings represent the true image of God, against whom this yeare there hapned three straunge and vnusuall accidents; first, the rebellion against the late king, which they coloured with the pretext and title of tyranny; secondly, the parricidie committed vpon his person by a Monke: and lastly, the continuance of that rebellion against the king that now is, for his religion. *Sequitur*; their confessions were instructions, or rather destructions, to teach rebellion; refusing to absolue them, which eyther were not in their consciences fully confirmed, in their revolt from the two kings, or had any inclination to acknowledge them for their soueraignes. And (which is full of hozrour and detestation,) their ordinarie course was, befoze they would absolue them, to make them sweare by the holy gospell conteyned in their breuiaries, neuer to take these two kings for their lawfull soueraignes. That which I speake, I haue by good information from many, that were faine to passe thzough that strait; and I know one amongst the rest, moze nere me then the rest, who rather then he would giue credit to their doctrine, departed from his confessour, without receiuing absolution. These words are set downe by a Catholike papist a French man, in the booke called the Iesuites Catechisme. Lib.3.cap. 12. fol. 165. fol. 166.

Note heere gentle Reader, these important points with me. First, that not onely our English papists, but euen the French also, do write the same argument in substance; against the Iesuites, and their damnable doctrine. Secondly, that they vse confession, as an instrument of parricidie, euen of Gods anoynted princes. Thirdly, that they would absolue none, which acknowledged true loyaltie to their soueraignes. Fourthly, that they caused all those whom they did absolue, to sweare by the holy gospell, neuer to take the king now regnant nor king *Henry* his predecessor, for their lawfull soueraignes. It therefore is high time for all kings, to abandon and expell all
this

this cursed crue out of their kingdomes, territories, and dominions.

Jesuitisme agréeth with the Anabaptists opinion, in two propositions, in medling with state matters, and in causing princes and kings to be murdered, accordingly to the conueniencie of their affaires. I will adde, that in the carriage of this Jesuiticall warre within France, there was some conformitie of names betweene this, and that the Anabaptists vnderooke in Germanie the yeare 1535. for they had one Iohn Mathew their chiefe prophet, vnder Iohn Leydon their king: and one Bernard Rotman, and Bernard Cniperdohn, principall actors in their faction for the seducing of simple people; euen as our Jesuites had their father Claudius Mathew, and Bernard Rouellet. I will not heere recite the other particulars of our troubles, being contented plainely to haue shewed vnto you, that our Jesuites were the first seminaries thereof. These words are set downe in the Jesuites Catechisme, Lib. 3. cap. 11. fol. 164.

Note heere gentle Reader, that the French papists write as sharply against the Iesuites, as doe our secular popish priests. And consequently, the priests assertions and reports of them, are of more credit in that behalfe.

The Jesuites hauing set foote in Portugall, solicited the king Sebastian by all manner of illusions, to make an vniuersall law, that none might be called to the Crowne, vlesse he were of their societie; and moreover, elected by the consent and suffrages of the same. Whereunto they could not attaine, albeit they met with the most deuout & superstitious prince that could be. They were the men, that kindled the first coales of that accursed league, which hath bene the vtter ruine and subuersion of France. In fauour of the Spaniard, they set on worke (to kill the king.) one Peter Barriere, whom they caused to be confessed in their Colledge at Paris, afterwards to receiue the Sacrament, and hauing confirmed him by an assured promise of Paradise, as a true martyr, if he died in that quarrell, they set forward this valiant champion, who was thise at the verie point to execute his accursed enterprife; and God as often miraculously

coloursly stayed his hand, until at length being apprehended at Melun, he receiued y^e iust hyze of his traiterous intention in the yeare 1593. I speake nothing, but what mine eyes can witnesse, and what I had from his owne mouth, when he was prisoner. View and peruse all the iniquities, that you will, you shall finde none so barbarous as this. To perswade an impietie (to kill a king,) and then to couer it with such a seeming maske of pietie. In a word, to destroy a soule, a king, paradise, and our Church all at a blow; to make way for their Spanish, and halfe-pagan designments. Thus is it written in the Iesuites Catechisme. Lib.3. cap.18. fol.185.

Note heere gentle Reader, these materiall points with me. First, that the Iesuites labour with might and maine, (as our Secular priests truly write of them,) to ouerrule the whole world. For they would haue had a generall law made, that none should be made king of Portugall, vnlesse he were a Iesuite, and also elected by their consent and suffrages. Secondly, that they suborned *Peter Barriere*, to kill his and their liege-lord the king of France. Thirdly, that they abused the Sacrament, to that end and purpose. Fourthly, that they promised him Paradise and to be canonized for a martyr, if he should kill his soueraigne and die in that quarrell. Fifthly, that all this was done, in the honour and behalfe of the Spanish king. Put all these together, and see if the same be not the Iesuiticall practise heere in England, as the Secular priestes haue told vs.

It happened vpon Saint Iohn Euangelists day in the yeare 1594. after the reducing of Paris vnder obedience to their soueraigne, that the king going to his chamber, accompanied with many princes and lords, found himselfe vnlokt for sodainly strokē in the mouth with a knife, so that neither he, nor those that were with him, could perceiue it. For as soone as Iohn Chastell who was the traytor, and but nineteene yeares of age, had giuen the stroke, he dropped downe the knife, and set himselfe in the midd of the prease. Euerie one was in a maze, and busie to thinke who had done that trayterous deed, and it wanted not much, but that

John Cha-
sell was
brought vp
in the Je-
suites
Schoole.

this young youth had made an escape. Notwithstanding God would not permit that this detestable act should remaine unpunished. By chance it was, that some one casting his eyes vpon him, he became as one sore affrighted and appald with feare. But as he promised himselfe to haue the paradise of Iesuites, if he died one of their martyrs, so also he confessed this fact more readily and promptly, then was looked for at his hands. Whereby by decre of the Court of Parliament in Paris, he was condemned to die. I haue no greater argument then this, to shew that the trade of murthering was lodged within their Colledges. For where there was any exercise of good education and studie, no scholler would haue vndertaken such a damnable determination, but such a one as was brought vp vnder them. In other Colledges, they know not what it meant to instruct schollers how to murther kings, and specially in ours. But in the Iesuits Colledges, it is contrarie and preached in their owne assemblies nothing so much as that alone. Of the which indeed, they were but too prodigall in their sermons. These words are set downe, in the Iesuites Catechisme. Lib. 3. cap. 8. fol. 155.

When our Iesuites saw themselves remoued from their princes fauour, they began to lay a snare to intrappe him. And as their societie is composed of all sorts of people, some for the penne, others for practise; so had they amongst them, one father Henry Sammier of Luxenburge, a man disposed for all affaires, and resolute to any hazard. This fellow was sent by them in the yeare 1581. towards diuers Catholike princes to sound the sould. And to say truly, they could not haue chosen one more fit. For he disguised himselfe, into as manie formes as objects; one while attired like a souldier, an other while like a pyiest, by and by a countrey swaine. Dice, cards, and women, were as ordinarie with him, as his presired houres of prayer, saying, he did not thinke he sinned in this, because it was done to Gods glory. and that he might not be discouered, changing his name together with his habite, according to the countreies where he purposed to negotiate. These words are to be read in the Catechisme.

techiſme. Lib. 3. cap. 11. Fol. 162.

William Crichton the Jeſuite, went into Spaine by the licence of his generall. Whither he is no ſooner come, but he practiſeth to inſinuate himſelfe into the kings ſauour. And to that effect, drawes a tree of the deſcent, and pedigree of the Infanta his daughter, ſhewing therein that the Crownes of England & Scotland, did by right appertaine to her; and to incite him the rather to take armes againſt the Scottiſh king, hee ſcattered abroad diffamatorie libels againſt him. Whereunto the king of Spayne giuing no eare, Crichton determined with himſelfe, by letters to ſollicite the Catholike Nobilitie of Scotland to the ſame purpoſe; and to that ende wrote letters in the yeare 1592. to Gourdon, and other Jeſuites remaining in Scotland; whereby hee gaue them to underſtand, in what grace he was with the king, who by his incitement was reſolved, aſwell for the inuaſion of England, as for the reſtoꝝing of the auncient Religion in Scotland. Theſe wordes are in the Jeſuites Catechiſme. Lib. 3. cap. 16. fol. 173.

Certaine young diuines infected with the poiſon of the Jeſuites, looſed the reins to ſubiects againſt their king, in the yeare 1589. and Commolet the Jeſuite with his adherents, ſounded the trumpet of warre in their pulpits, againſt the king deceased. Whereupon inſued thoſe outrageous diſorders, which we haue ſcene in France ſince that time. Theſe wordes are in the Catechiſme. Li. 3. c. 14. fol. 169.

Walpole the Jeſuite in the yeare 1597. deliuered a poiſonous confeſſion to Squire, therewith to make away the Queene of England his Soueraigne. The Jeſuites at Doway in the yeare 1598. ſent the Cooper of Fper to kill Graue Maurice of Paſſaw. Theſe wordes are ſet downe, in the Jeſuites Catechiſme. Lib. 3. cap. 13. fol. 168.

It is well knowne (O Jeſuites,) that your Colledge was the fountaine and ſeminarie, of all thoſe calamities, which we endured during the laſt troubles. There was the rebellion plotted and contriued; there was it fully and wholly nourished and maintained. Your prouincials, your rectors,

your deuout superiours, were the first that troade that path, they that first and last dealt with this merchandise. Your Colledge was the retreat or Randeuous, of all such as had vowed and sold themselues, aswell to the destruction of the State, as to the murther of the king. In which your doings, you at that time glozied and triumpht, both in your sermons and lectures. *Sequitur*; this was the houre of Gods wꝛath, who hauing long tempozized with your sinnes, thought it good to make Chastell a spurre in the hearts of the iudges, to incite them to do iustice aswell vpon you, as vpon him, that you might all serue for an example, for posteritie to wonder at. To the accomplishment of this worke, he permitted that Chastell, (who had beene nurtured and brought vp in your schole,) should assay to put in pꝛactise your deuout lectures, and exhortations against the king; not in the countrey, but in the citie of Paris, and that his dwelling house should be, not in any obscure coꝛner of the towne, but in the verie heart of the citie, in a house right opposite to the gate of the pallace, the ancient habitation of our kings, and of the supꝛeame and soꝛneraigne iustice of France. This house belonged to the father, who was so infortunate, as not to reueale to the Magistrate, the damnable intention of his sonne, whereof hee had knowledge, as himselfe confessed. God made speciall choyse of that place, of purpose to make the punishment moze notozious. For which cause this house was ruinated, and rased by order, and in the place thereof a Pyramis or pillar rayled, bearing the memoriall not onely of Chastells offence, but of the Iesuites also, and this to stand in opposite view of this great royall Pallace. To the ende, that our posteritie may knowe heereafter, how highly France is beholden to this holy societie of Iesus. These wordes are set downe, in the Iesuites Catechisme. Lib. 3. cap. 19. fol. 191.

Note here gentle reader with me, these important obseruations. First, that Iohn Chastell but 19. yeares of age, went about trayterously with a knife prepared for that purpose, to murder his naturall Soueraigne. Secondly, that hee the said

said youth was fully perswaded by Iesuicall education and doctrine, that to murder his liege Lord the King was the readie way to heauen. Thirdly, that nothing was more freely taught in the schooles of the Iesuites, then the doctrine of the killing of lawefull kinges. Fourthly, that their sermons abounded, with this kind of maladie. Fifthly, that the Iesuites imployed in this kind of marchandise, one Henrie Sammier a most licentious & dissolute villaine, giuen to all vices vnder heauen. Sixthly, that he reputed all his vices for vertues, in respect of his godly intents and purpose; viz. Of killing Kinges. Seuently, that the Iesuite *Crichton* sollicitied the Spanish King, to inuade both England and Scotland; affirming that the crownes of both the kingdomes, did by right pertaine vnto him. Eightly, that the Iesuite *Commolet* and his adherents, sounded the trumpet of warre against their king, euen out of the pulpets; as if it had beene an high point of diuinitie, and most fit for edification. Ninthly, that the Iesuite *Walpoole* endeouored by poyson, to take away the life of his Soueraigne. Tenthly, that the Iesuites at Doway, sent the Cooper of Iper, to kill Graue Maurice of Nassaw. Eleuently, that the colledge of the Iesuites, was the fountaine and seminarie of the calamities in France. That in their colledge was all rebellion plotted, contriued, nourished, & maintained. Twelfthly, that the prouincials, rectors, and other superiours of the Iesuites, gloried and triumphed in their rebellious dealing. Thirteenthly, that a *Pyramis* is set vp in Paris, bearing the euerlasting memoriall, not onely of the traytor *Chastell*, but of the Iesuites also; that all posterities may know, what a kind of seditious and trayterous people they are. I might here adde manie other most cruell and trayterous murders, plotted and contriued by the Iesuites. But in regard of breuitie, I referre the reader, that shall desire more of this kind of their hellish diuinitie, to that worthie booke which the French papistes haue put forth, (intituled the Iesuites catechisme,) A golden booke indeede.

Paragraph. VII.
Of the vowes of the Iesuites.

Touching the vowes of the Iesuites. it is not amisse to put downe this corrolarie, as a fit preample to the discouſe following. To conclude, as long as we mingle the bzinging vp of our youth, with this munkerie (of Iesuits,) we shall neuer be able to saue our selues from this vnhappy confusion, whereof the citie of Paris (thanks be to God,) is at this day discharged. But I speake to them, who being coozened, proteste as yet, this new monster with their authoritie. These words are put downe, in the Iesuites catechisme. lib. 2. cap. 8. fol. 97.

I will begin with the simple vow of Iesuiticall order, which I may say is new and monstrous, and which can not be tollerated in our Church, without the ouerthrowing thereof, at the least in regard of religious orders and monasteries. The first vow of their order, is that which they call the simple vow, by which he that will vow himselfe to their societie, makes at the first the three ordinarie vowes of all other religious orders; namely, of chastitie, povertie, and obedience. And although in respect of himselfe, he may not after this vow giue over his profession, yet it is in the power of the generall, to dismisse him when he will, though he haue beene a Iesuite. 25. yeares. And which is more, as long as he goes no farder then this simple vow, he is capable of all inheritances direct and collaterall, notwithstanding the vow of povertie which he hath made. These words are set downe, in the Iesuites catechisme. lib. 5. cap. 9. fol. 97.

It is a new law, as also the simple vow of chastitie is, which this societie makes; which hinders mariage to bee contracted, and dissannuls it after it is contracted. Ibid. fol. 98.

What new monster then is that, which our Iesuites bzing from the Church, that he which becomes one of their order, may bzeake of his marriage, without sinning thereby

thereby against his wife? So that vpon a bare discontentment of the husband, the poore desolate wife shall remaine vnmarried, according to the lawes of Iesuitisme; and yet may not marry an other husband, because the lawes of christianity forbids it. These words are put down in the Iesuites catechisme. lib. 2. cap. 15. fol. 113.

Note here gentle reader, that the religion of Iesuites, is nothing els in deede, but an hotch-potch of *omnium giberum*, as the seculars rightly terme it. For first, they vow pouertie, and so they abandon all wordly possessions; and yet are they capable of all inheritances direct, and collaterall, after the making of their simple vow. Secondly, though gods Lawe forbid the seperation of husband and wife, sauing the case of fornication; yet they roundly dissolue wedlocke, vpon the sole and only making of their simple vow. So as wee may truely say of these Iesuites, as doe the french papistes els where in these words; the Iesuites would say, that their simple vow is a vow of a pettie dissimulation, and that they thinke to deceiue God by the same sophistrie, which the old pagan vsed, whē he said, *iuravi lingua, mentem iniuratum habeo*; which protestatiō was condemned by thē of the time, though they were not christians. So saith the Iesuite, I vowed pouertie with my tongue, but in my mind I had a bird that sung an other songe. And thinking by this shift to make vs like to their new doctrine, he plaies three partes at once, the Iesuite, the heretique, and the Machiuelist. These words are put downe, in the Iesuites catechisme, libr. 2. cap. 10. fol. 100.

This reseruing of the goods (say the Iesuites,) is not for them, who haue renounced this right, but to helpe them afterward, if happily they should be dismissed. Wherfore if they be not dismiss, these goods appertaine to their order. Was there euer moze notorious cozenage, then this? Alas, I wonder not indeede, that they very seldome dismiss their disorderly Iesuite; for in so doing, this fat morsell would fall out of their mouth. But why is þe Iesuite during this simple vow, kept a way from his kinred? Why is he sent out of one country into another? But to the end that if any new inheritance should fall vnto him, no man might
certainly

certainly know what his condition is, nor know howe to call in question, & right he pretends. Well, in the end he is freed from his vow, that he may be out of danger of all impeachments, and hinderances. Which done, hee shall proue himselfe to be the right heire, and yet by a watchword betwixt him and them, he shall returne afterward to the Iesuites, to bestow his goods in almes vpon them. Adde herevnto, that this is a point that toucheth the estate; that by this meanes, it is easie for the Iesuite to make himselfe in time, maister and head of many cities, townes, villages, and castles, according to the qualitie of them, whom he hath drawn vnto him. Let vs put the case, that there are a dozen gentlemen of good houses, (for such they labour to bring into their societie,) that haue made themselves Iesuites, and that some ciuill or foraine warres, hath taken away all their brethren; who now, but the Iesuites of the simple vow shall succede in their inheritance, and so being admitted to thier first solemn vow, shall enrich their order there with all? And in time they will become monarches. These words are set downe in the catichisme lib. 5. cap. 15. fol. 9.

The Iesuites after their simple vow make a solemn vow, by which they adde nothing to the former; but only that by making this second, they cannot any more inherit, nor be dismist by their generall. There remaines now the third, which is the vow of three steps, by which besides pouertie, chastitie, and obedience, bowed by them; they make a particular vow of mission to our holy father the Pope, which is to goe to & Indies & Turkie, for & winning of the soules, if they be commanded by his holinesse. But aboue all, I make great account of that precise pouertie, which is inioyned them by their constitutions. runne through all the orders of religion, there is not one of them in which pouertie is so recommended, as among the Capuchines which liue from hand to mouth, and put ouer the care for to morrow, to the onely goodnes of God. The foundation of the profest, which are the Iesuites of the great vow, is to vow pouertie, aswell in generall, as in parti-

particular, as it is in all the orders of begging Fryers. But because their pouertie had neede to be expounded, let vs see the commentaries they bring vs by their constitutions. They haue thzee sorts of houses; one for their nouices; an other for their religious bounde by their solempne vowes, which they call the house where there Church is; and an other, which they call a colledge, for the religious, that are bound only by the simple vow; whereof some are schollers probationers, others coadiutors, some spirituall, some temporall. *In domibus vel ecclesiis, quæ à societate &c.* That is to say, in those houses and Churches, which the societie shall except of, for the saluation of soules, there shall be no reuenewes proper, either to be applied to the vestrie, or to the frame and buildinges, or for any other purpose whatsoeuer. That the societie may haue nothing to dispose of, but onely to depend vpon God, whome by his grace they serue, trusting that without reuenewes he will prouide thinges necessarie for vs, to his praise and honoꝝ. They that are professed, (that is, men of the last, great, and solempne vow,) shall liue by almes in their houses, when they are not sent forth to any countrie, nor to take the ordinarie charge of Rectors of Colledges, or Vniuersities, except it be vpon necessitie, or vrgent vtilitie require it, neither shall they vse the Colledges reuenewes in their houses. they shall be readie to begge from doore to doore, where obedience or necessitie requires it. And to this purpose let there be one or two, or moze appointed, to craue almes for the sustenance of the societie, which shall begge the almes simply, for the loue of our Saviour Iesus. The houses and churches of the societie, shall not onely haue no rents, or reuenewes, but no possessions or inheritance, in generall or particular.

Gather all these particulars together, was there ever pouertie moze obstinately vowed, then this? And therfore it was, y first *Pius. 5.* & after that Gregorie. the 13. ordained that this societie should be placed among the orders of the mendicants. If they would obserue that, which here is enjoyned them; I would excuse them with all my heart of the
A
heresie

heresse of their first vow. And that, because that after they had a long time enioyed goods, during the time of their simple vow, at the last to make satisfactiō to God for it, they are come to the periode of their great vow, by reason whereof, they haue the name of fathers aboue the other religious, yet not onely they vow from thence forwarde, a beggerie, but also themselues to become treasurers thereof. I would honor them, as the true followers of Saint Peters repentance, after he had denied his master, and would esteeme them as bone all the other orders of mendicants. But when sawe you them goe with a wallet vp and downe the towne? For al this they liue richly and plentifully, not with the manna of God (for they are not children of Israell,) but by a notable point of Sophistrie, and see how. The houses where these holy fathers dwell, are not permitted to haue any goodes, but onely their colledges are. Now so it is, that vnder their generalls authoritie, they haue all there care and gouernment of their colledges. These are the old Cincinnati of Rome, that boasted they had no gold, but commanded them that had. In like sort these masters, though they may haue noe proper reuenewes but their wallet (which they scorne,) yet doe they gouerne them, y haue good store.

O willic
Foxe?
Or religi-
ous Iesuits.

This foundation presupposed, you may easily iudge what will follow. For it is reason, that being fathers, they should be fed and maintained by their children; and it is more honestly for the, to aske almes of their colledges where they command, then to stragle vp and downe the townes to craue it. See how carefully they make sheaues of fearne for God, as Caine did, and yet heerein they are the true and lawfull children of their good father Ignatius, who in all his actions, reserued for himselfe the principall care of his kitchen. Nothing is more familiar to them by their buls and constitutions, then beggerie; and yet neuer had any men better skill to scrape vp coyne, that they may liue at their ease. These words are put downe in the Iesuites catechisme. libr. 2. cap. 14. fol. 10. fol. 11.

Note here gentle reader, the pouertie of the Iesuites, which

is wonderful. For first, they professe and vow beggerie, and yet they neuer begge. Secondly, they can haue no possessions, no inheritance, no lands, no goods; and yet they abound in welth, lands, and goods, and haue the worlde at will. Oh, who would not be a begging Iesuite Frier? Thirdly, they renounce all possessions, (except their bare wallet, which they scorne and will not vse,) and yet they command both the possessions and the possessours, to come and goe at a becke. Fourthly, the professed Iesuites abandon and forsake all; but the other Iesuites, (who stand at their command,) shall refuse nothing that may be had. The fathers can teach them to fish for whales, and not for Gudgins. This then is a goodly religious pouertie.

Paragraph. VIII. -
Of the miracles of the Iesuites.

Ignace the founder of the Iesuites, left a writing in a little coffer, in manner of a iournall, how thinges passed betweene the holy Ghost and him, and the visions set down, wherewith he was inspired when he made his constitutions. These remembrances were found after his death, & with great wonderment presented to the generall congregation held at Rome, in the yeare 1558. Where all that he had ordered was considered of, and then passed through the hands of their printers and stationers. You blame Ignace in your discourse for all his apparitions, and say they were impostures contriued by him, vpon which ground his societie hath coyned many fables. Wardon me I pray you, for you iudge of these matters like a punie, not like a states man. I tell you againe, I doubt not but that Ignace hath told you all his visions, whereof he himselfe alone was witnesse. But when? not in the flower of his age, when he was in action, but when sicknesse and age had broken him, and he saw himselfe at the graues brink; persuading himselfe there could be no better meane, to stablish his order after his death and confirme his statutes, then to seede them not with these holy, but rather fained illumi-

nations. These words are set downe, in the Iesuites catechisme. lib. 1. cap. 18. fol. 64.

One Iustinian a Iesuite in Rome, called father Iustinian, counterfeited himselfe to be Leaprous, to make his cure miraculous. Againe he would haue men beleue, that being shot with a pistoll through his garment, the bullet rebounded backe againe from his bodie without hurt, and so by the wonderfull grace of God, hee was not wounded. These matters were beleued by the simple people at the first, but after they were founde to be false, this marred the whole roast of the Iesuites cookerie in Rome. For whe they did speake of a facer out of matters, & an impostor, they were wont to call him, a second Iustinian the Iesuite. It may be you will iudge it straunge I tell you, we neede not looke into Spaine, nor the Indies for their forgeries, sith of late yeeres they bzused it abroad in France, that Theodore Beza was dead, and that at his death, he was conuerted to our catholike apostolike romaine religion, by one of their companie: by whose example, many citizens of Geneua, had done the like, though the trauels of the Iesuits. Wee tooke it to be true a while, but after that Beza was knowne to be risen againe, he wzote certaine french and latine letters by which he conuincd their impudencie. What a mint of fables will they haue in strange countries, which euen in the midst of vs, feare not to feede vs with such bables? Thus is it wzitten in the Iesuites catechisme. lib. 1. cap. 17. fol. 62.

What a
coozenage
is here?

The kingdome (of Portugall) being fallen to Sebastian, the holy Apostles (the Iesuites) conceiued a hope, that by this meanes it might descend vnto their family, and dealt with him many times, that no man might from thence forward, be capable of the crowne of Portugall, except hee were a Iesuite, and chosen by their societie, as at Rome, the Pope is chosen by the colledge of Cardinals. and for as much as he (although as superstitious, as superstition it selfe,) could not, or rather durst not condescend therevnto, they perswaded him, that God had appointed it should bee so, as himselfe should vnderstand by a voyce from heauen
nere

neere the sea side. Inſomuch as this poore prince thus carried away, reſorted to the place two or three ſeueral times, but they could not play their parts ſo well, as to make him heare this voice. Theſe words are ſet downe in the Jeſuites Catechiſme. Lib. 3. cap. 16. fol. 174.

Zauier the Jeſuite departing this life at *Shinet*, his body was rold by in quicke lime, that being ſpeedily conſumed, it might not putriſie. Neuertheleſſe, being ſix moneths after carried to the towne of *Goa*, where he lyeth, he was found to looke as freſh and ſound, as when he liued. After he was brought to this towne, there was a wax candle of a cubit long, placed at the foote of his tombe, which burnt two and twentie daies, and as many nights, & was not waſted. A man that neuer ſaw further then the length of his owne noſe, hauing got ſo much fauour of the prieſts, as to open him *Zauiers* tombe, tooke the dead mans hand and rubbed his eyes with it, and preſently recouered his ſight. Many other miracles were done by his dead corpe, but I find none ſo famous as theſe two; one of his diſciples hauing ſtollen away the whippe wherewith he beat himſelfe, and a woman called *Marie Sarra* hauing cut of a peece of his girdle, which ſhe wrought into ſiluer, and wore it about her necke, cured an infinite number of all ſorts of diſeaſes, by the bare touch of theſe two reliques. All theſe miracles were done in the *Indies*, and many other moe, if you beleeue *Turfellin*. But all theſe ſtoories, are in verie deed ſuch, as by common proouerbe we call old wiues fables, that is to ſay, fit to be told to ſimple women, when they ſit ſpinning by the fire ſide. Theſe words are to be found, in the Jeſuits Catechiſme. Lib. 1. cap. 17. fol. 62.

Zauier or
Xauier.

Note here gentle reader, that the Jeſuites would very gladly haue their firſt founder *Ignatius* the Spaniard, to be reputed and canonized for a Saint. And for this end and purpoſe, they haue deuized to publiſh many counterfeit and feined miracles, which they affirme in printed bookes, to haue beene done by men of their ſocietie. But the bare rehearſall with the circumſtances, may ſuffice for the confutation thereof. They are you ſee, but their owne meere inuentions, and old wiues fables.

Paragraph. IX.

Of the perfidiousnes, lying, cooznage, mutabilitie, and temporizing, which the Iesuites vse in all their proceedings and constitutions.

IN Rome the Iesuites acknowledge the Pope to be Lord spirituall and tempoꝛall ouer all Chꝛistian pꝛinces, else must they directly contradict all the extrauagant decretals, which impose the same vpon all Monarchies. It is a proposition, very familiar in the court of Rome. And in the Bulls appointed for the publication of the Iubily, in the yeare 1600. Saint Peter and Saint Paul are called pꝛinces of the earth. In France the Iesuites are of another opinion. For in their pleading in the yeare 1594. they giue out, that the Pope hath no tempoꝛalities, but such as he hath by long succession of time gotten in Italy. The Iesuites are statesmen and tempoꝛisers, who hold all things honest and lawfull, which serue their turne. As in former times, when they spoke of a perfidious people, they named the Carthagenians, whereof the common pꝛouerbe grew, *Fides pꝛunica*; the like we may now say of the Iesuites, *Fides Iesuitica*. They pꝛiuately among their friends, make a iest of perfidiousnes, and treacherie. For if you aske them, what is a Iesuite? their answer is, euerie man. Implying, that they are creatures which varie their colours like the Camellion, according to the obiect. A very fit comparison for them; for no more then the Camellion, can they borrow the colour of white, which in holy scripture figureth vertue and innocencie. A little befoꝛe the king entred Paris, father Alexander Hays a Scot, seeing the affaires of that league verie much decline, it was his chance to disgorge out of the abundance of his heart, these words in a great audience, in the Colledge Clairmont, where he read the pꝛincipall lecture. Witherto (saith he,) we haue beene Spayniards, but now we are constrained to be french. It is all one, we must formalize vntill a fitter season. *Cedendum erit tempori.*
These

These were the words he vsed. And that you may not think that this maxime proceedeth from the pliantnes of their consciences, which they restraine or extend, as best fitteth their profit; their good father Ignace first taught them this dispensation, whereof they haue since made a particular constitution. The other holy fathers founders of religion, established diuers ordinances, which they fastened, if I may so speake, with nailes of diamond in tombes of brasse, which should perpetually be obserued by monks and other religions. In the sect of Iesuites, there is nothing so certaine as their vncertaintie, as I said of late. In the Bull of Pope Paul the third, it is written as followeth. That they may make (saith the Pope,) particular ordinances, which they shall indge fit for the societie, to the glorie of our Lord Iesus Christ, and the profit of their neighbour. And that such as are alreadie made, or shall be made hereafter, they may chaunge, alter, or abolish, according to the varietie of place, time, and occasions, and in steede of them, make new; the which so changed, reuoked, or made new, we will that they be confirmed by the foresaid authoritie of the Apostolike see, and by the same authoritie, of our specall grace and fauour we confirme them.

Out of this generall constitution, they haue drawne one particular, which is worthy to be knowne, in the 16. part of their constitutions, chap. 5. The title beginning thus. That the constitutions may not binde any man in conscience, sith the societie desires, that all their constitutions, declarations, and order of life, should be without euasion, conforable to our direction; and also neuerthelesse wisheth to be secured, or at least succoured, that they be not snared in any sinne, which may growe by their constitutions or ordinances; we haue thought good in the Lord, (exception taken to the expresse vow, wherewith the societie is bound to the Pope for the time being, and the three other essentiall vowes, of pouertie, chastitie, and obedience,) that no constitutions, declarations, or any order of life, shall impose any yoke of mortall or veniall sinne vpon them;

them; vnlesse their superiour commaund those things, in the name of our Lord Iesus Ch:ist, or in the vertue of obedience. And againe; in stead of feare of offending, let loue and desire of all perfection come in place, and let the glozie and praise of Ch:ist our Lord & maker, be the moze exalted. By the first article, it is lawfull for them to change and rechange their constitutions at their owne pleasure, for their owne good. By the second, their constitutions are held (in regard of the soule,) indifferent; so that the Iesuite may bzeake them, without committing mortall or veniall sinne. A law which their great law-giuer gaue them, to the end, that to Gods honour and glozy there might be fewer sinners in their societie.

O holy soules: oh pure consciences: who restrayning their inferiours from sinne, take themselues the reines, committing all manner of sinne vncontrolled. Let vs examine these points without passion, and let vs consider the scope of these two propositions. By the first, no prince shall be assured of his estate; and by the second, no prince shall be secure of his person in his owne kingdome. Concerning the first point, call to minde how matters haue bene carried for these 25. or 30. yeares. There hath bene no nation, where they be fostered, but they would be tempering with their affaires of state. I thinke they are such honest men, as what herein they haue done, they haue vnderaken to doe it, by vertue of their silent constitutions; for if they did it by their owne priuate authoritie, the generall were vnworthie of his place, should he suffer it. Further, this was forbidden them in the yeare, 1593. when they saw all their plots were frustrate. Admitte new troubles should arise, these gallants will cassiere and disanull this last ordinance, suffering their companions to intermeddle as befoze. But what are their rules in such affaires? Barrie, that is it lawfull to kill a tyzant; that a king bzeaking the common lawes of the land, may be depziued of his Crowne by the people. What there are other causes, for the which princes and great personages may be slaine. In what a miserabe condition shall princes liue, if the assurance

rance of their estate, shall depend vpon these fellowes: Let vs see their new constitutions of 1593. I will that they meble not at all in affaires of state in generall termes. And that particularly, they practise not vpon the person of princes. Are they bound to obey this? Nothing lesse. For their law-giuer chargeth not their consciences, but in expresse termes; he would otherwise haue charged them, by vertue of their blind obedience. And this is the cause, that Commolet preaching since this new statute, that there wanted a new Ehud to kill our king. and Walpole furnishing Squire with poyson and instructions, to kill the Quene of England his mistresse, thought they sinned not therein. These wordes are set downe in the Iesuites Catechisme. Lib. 3. cap. 26. fol. 234. fol. 235. fol. 236.

It is not christian charitie (O Iesuites,) that leads you to that course, but Iesuitish charitie. Your whole profession is nothing else, but a particular coyning of our priuate families, and a generall villanie of all the countries, where you inhabite. These wordes are put downe in the Catechisme. Lib. 2. cap. 12. fol. 106.

The Iesuites make ostentation of a solemne decree concluded among them, that they shall no more intermeddle in matters of estate. But let vs see, what date this decree beares? They say of *an.* 1593. hath your Maiestie then alreadie forgotten, that since that time they haue practised twise against your life? Behold the performance of this glorious decree. Doe not we know the generall exception of all their statutes? vnlesse it be for the good of the Church; an exception that extends as farre, as they list to straine it. The Iesuites neuer harboured in their hearts any other proiect, but the subuersion of states, disauthorizing of magistrates, and seducing of subiectes from their allegiance. These wordes are set downe, in the franke discourse. Page. 98.

Ribadiner wrote his historie, onely vpon report of the countrey, as the further a Iesuite goes, the lowder he lies. These wordes are in the Iesuites Catechisme. Lib. 2. cap. 17. fol. 61.

The Iesu-
ites are
iuglers.

Such iuglings and shiftings of late haue bene bled by the Iesuities, that not onely protestants, but also catholiks, yea priests can scarce tell, when they speake sincerely, when otherwise. These words are set downe, in the reply to Parsons libell. Page. 23. 1. vers. 2.

These are ordinarie iugling tricks, which are too too familiar with our good fathers the Iesuities. In the reply to Parsons libell. Page. 19. 2. vers. 14.

Concerning the imputation of lying, so famous and notorious are their equiuocations, and so scandalous, that the verie protestants take notice thereof, to the great pzeiudice of our profession, alwaies heretofore famous, for our truth and sinceritie. In the replie to Parsons libell. Page. 23. 1. vers. 1.

Note heere gentle Reader, these important points with me. First, that the Iesuities are notorious lyers, and that their owne fellowes can not tell when to trust them. Secondly, that they are notorious coozners, and full of iugling tricks. Thirdly, that the Iesuities acknowledge the Pope to be Lord spirituall and temporall, ouer all christian princes. Fourthly, that the Iesuities are notable temporizers, as who account all things lawfull that will serue their turne. Fifthly, that the Iesuities are so perfidious a people, as their faith is become *Fides pnnica*, the Carthaginians faith, that is, a false and detestable faith. Sixtly, that the Iesuities will be Spaniards, or Frenchmen, or whatsoever else, if opportunitie be offered thereunto. Seuenthly, that no estate is free, from the villanie of the Iesuities. Eightly, that the Iesuities make hauocke of the Popes Bulls and constitutions. Ninthly, that the Iesuities change and rechange their rules and lawes, at their owne good will and pleasure. The Iesuities therefore are good fellowes, fit for all times, all places, and all companies.

Paragraph.

Paragraph. X:

Of the profession and Religion of the Iesuites, in generall.

The Iesuites neuer harboured in their hearts any other proiect, but the subuersion of states, disauthorizing of Magistrates, and seducing of subiectes from their allegiance. These wordes are set downe, in the franke discourse. Page. 98. 1.

Vanitas vanitatum, that religious men who should spend their time in studie and contemplation, doe take their greatest pleasure, delight, and contentment, in writing and receiuing packets of netwes from all coastes and countries, making that their whole studie and trauaile. These wordes are set downe, in D. Elies notes vpon the Apologie. Page. 264. vers. 20.

The whole profession of the Iesuites is nothing else, but a particular coozning of our priuate families, and a generall villanie of all the countries, where they make their aboade. Thus it is written, in the Iesuites Catechisme. Lib. 2. cap. 12. fol. 106.

This is not to stand long hammering about the matter; this is to make short worke, and to tell you in a word, that looke how many cleargie men your Maiestie hath, so many subiects hath the Pope in France; and so kings concerning the cleargie, are not soueraigne princes. This is (my liege) in good french, to erect another state within your state, and another kingdome within your kingdome. These wordes are in the franke discourse. Page. 24. vers. 1.

If it please you to consider, what is now in practise among our Iesuites, you shall find they follow the same steps in christianisme, which Ismael first troade in Mahumetisme. Their Prophet Ismael is the great Ignatius, who with his fabulous visions, would beare the world in hand, that sometimes he spoke with God, sometimes with Christ, sometimes with our Ladie, or S. Peter. And as Ismael fetched out of

Hali, the pretended brother of Mahomet, a new branch of religion taken from the old stocke; so Ignatius christening himselfe with the new name of a Jesuit, in stead of the name of a Christian authorized from the Apostles, builded up a religion neuer anciently obserued by our Church. Ismael vnder a new vow, changed the ancient Turban; Ignatius inducing a new monachisme amongst vs, yet retaineth not the ancient habit of monks. Ismael first assembled a handfull of people, after raised millions; Ignatius doth the like. Ismael to make himselfe great, mingled pollicie and religion together; Ignatius followed him. Ismael and his successors, were adorned and magnified by their followers; Ignatius hath beene so idolatrized, and the rest of the successors in the generallship. Ismael made himselfe be called the Prophet of God; the generall of the Jesuits termeth himselfe Gods Vicar. In these proceedings and practises, Ismael troubled and turmoyled the Mahometicall state; and shall not we mistrust in Rome, this same new Jesuited Sophi? whosoever suspecteth them not, is no true and legitimate child of the holy sea. These words are set downe, in the Jesuites Catechisme Lib. 3. cap. 25. fol. 230.

Note heere Gentle Reader, these points of great moment with me. First, that the Iesuites harbour no other proiect in their hearts, but the subuersion of kingdomes, and the withdrawing of subiects from their allegiance. Secondly, that they imploy their whole time & study, in hunting after newes. Thirdly, that their profession is nothing else indeed, but a particular coozning of your families, and a plaine villany of all countries. Fourthly, that Iesuiticall religion, is a semimonarchicall dominion, and a flat diminution of all royall regiment. Fifthly, that Iesu itisme is a new late vpstart Mahumetisme. And thus much of Iesuiticall religion in generall; let vs now see what it is in speciall.

Paragraph.

Paragraph. XI.

*Of the religion and profession of Iesuites
in speciall.*

First, the Iesuites hold and defend this proposition;
hominem non christianū posse esse Romanum pontificem. Thus
in English; one that is not a christian, may be the Bishop
of Rome. Thus it is written in the discovery. pag. 37. quod l
4. art. 2. page. 100.

Let vs admit this proposition gentle reader, with our
Iesuites; perswading our selues, that the holy Ghost
who made Balaams asse to speake, hath enforced them to
speake the truth vnawares against themselves. For, as I
haue proued at large, in my Suruey of poperie; Their
owne renowned popish writers freely graunt, that dame
Iohan, a woman not a man, was once Pope of Rome.
And certes, if a woman may be Pope, who by Saint
Pauls doctrine may not be permitted to speake in the
Church: a Fortiori, an Ethnick, Pagan, Turke, or Jew,
who is no christian, may well bee the Bishoppe of
Rome.

Secondly, Archer the Iesuite defended this proposition;
the Stewes are as lawfull at Rome, as the Pope himselfe,
or any order of religious men. the Iesuite Welton also did
defend the same, against D. Bagshaw. These words are set
downe in the relation. pag. 47.

Note here gentle reader, that the force of truth, and true
christian religion is such, that the verie enemies thereof, doe
often vnwittingly and vnwillingly acknowledge the same. for
by this Iesuiticall doctrine, it followeth of necessitie, that the
Popes authoritie and his being at Rome, is altogether vnlaw-
full; as also that all the religious there, that is, munkes, Friars,
Iesuites, and Nunnes, are vnlawfull, wicked, and most ex-
ecrable. which conclusion (by Gods assistance) shall be made
more euident, when I come to speake of the Pope and his au-
thoritie in particular.

Thirdly, the Iesuites hold, teach, and practise this doe-
trine

trine, that a malefactor being condemned to die, after hee hath once made confession of his sinnes to his ghostly Father, is not tied to reueale it to his iudge; nay, it is lawfull for him to stand in stiff deniall thereof, at the time of his execution, as being cleare befoze God, after hee hath discharged the depth of his conscience to his confessor. Thus is it written in the Iesuites catechisme, libr. 3. cap. 12 fol. 166.

Note here gentle reader, with what strange doctrine our Iesuites vse to feed, the humours of their deuoted vassals. And for the better clearing of the falshood thereof, thou must duly obserue with me, that if it were true, (as the Iesuites suppose, & take *pro confesso*,) that the malefactor were washed & wholly purged from his offence, by his confession and absolution receiued at the priests hands; yet would it not follow by good consequence, that he might lawfully denie, his former committed offences to the iudge; and that for these two insoluble reasons. First, because he doth formallietell a lie, which hee ought not to doe, as Saint *Austine* affirmeth, if he might thereby saue the whole world. For to lie is euer a sinne, as all learned diuines doe teach. But that he lyeth, in saying he did not commit such a fact, all the world knoweth. The reason hereof is euident, because a murder committed not to haue beene committed, is a thing so impossible, that God himselfe cannot performe it. Neither doth this argue anie imperfection in God, but contradiction in the thing that should be done. God is truly called omnipotent, because he can doe indeed, whatsoeuer is dowable or can be done. Yet, whatsoeuer implieth imperfection or contradiction, that can he not doe; not for anie defect or impotencie in himselfe, God forbid; But for the contradiction or imperfection of that, which man requireth to be done. For this cause, God cannot bring to passe, that *Lazarus* was not once dead; albeit he could and *de facto* did, raise him vp from death to life againe. For this cause, God cannot make an other God equall to himselfe. For this cause, God cannot sinne. Yet, whatsoeuer neither implyeth contradiction, nor imperfection, that God can doe without all peraduenture, because hee is omnipotent. Now then, the malefactor

marke well
my discourse.

lesfactor that hath killed a man, and is by a popish priest absolved from the guilt of that fact; must perforce tell a leasing to the iudge, when he saith he killed not the man; though we suppose it true, that at that time hee be freed from the sinne. For it is one thing, to haue killed the man; an other thing, to be freed from the crime; euen as it was one thing, for *Lazarus* to be restored to life; an other thing, to haue beene dead. And as it can neuer be true, to say *Lazarus* was not once dead; so can it neuer be true, to say the malefactor did not once kill the man.

Againe, the papists teach generally and vniformely, that none without a speciall reuelation from heauen, can know that he is in the state of saluation, and freed from his mortal sinnes. The malefactor therefore cannot assure himselfe, that he is purged from the murder by vertue of his absolution. And so we see, or at least may see, the fondnes of Jesuiticall doctrine. Hee vpon it, Hee vpon it. See the end of y^e fifth chapter, how they bind men & womē vnto the. Fourthly, the Iesuites in Rome, acknowledge the Pope to be Lord spirituall & temporall, ouer all christian princes. All the extraordinary decretals, impose the same vpon all monarchies. it is a proposition verie familiar in the court of Rome, and in the bulls appointed for the publication of the Iubily, in the yeare 1600. Saint Peter, and Saint Paule are called princes of the earth. These words are set downe, in the Iesuites catechisme. Libr. 3. cap. 26. fol. 233.

The Iesuites teach, that the Pope hath authoritie to excommunicate kinges, and to transferre their kingdomes to others; as also to free subiects, from their allegiance to their soueraignes. this is proued as well in my Suruey, as in sundry places of this discourse. yet the absurditie here of, both the English priests and French Papists do acknowledge, and most euidently confute the same. marke their p^{ro}oofes, which now follow in order.

Againe, where Master A. C. saith, that power was not giuen to Saint Peter by Christ, to transferre *gentem in gentem*, it is both catholike, and true doctrine; and in vaine shall father Parsons, goe about to infring it. These wordes
are

are set downe, in the replie to Parsons. libell. Fol. 97.
b. 17.

See the
eight and
ninth chap-
ters, and
note them
well.

Neither can any lawe, or necessitie in the world, contra-
dict or impeach the law of nature, bo:ne with man, and al-
waies remaining in himselfe. Thus it is written in the re-
plie to Parsons libell. Fol. 42. b. 18. And in an other place of
the said replie, viz. fol. 35. b. It is plainly and flatly avou-
ched, that the law of *Premunire* against the Pope and
Romish mischiefes, was enacted, and published with the
free and full consent, of all the clergie and temporal-
tie.

This we haue said, & doe say, y religious men & priests, haue
not to doe with kingdomes, and those of our owne nation,
which haue delt in such affaires against their Prince and
countrie, we doe therein condemne their actions, and dis-
claime from them, as vndutifull and vnpleasant to all true
English natures, these words are in the reply to Parsons
libell. fol. 38. b.

Loe, the
Pope can-
not depose
kings, nor
translate
their king-
domes.

Iesuite, learne this lesson of me; for I will not suffer,
either our countrie-men to be infected with thy poysonous
propositions, or strangers that shall reade this booke of
thine, to conceiue, that the maiesty of our King is by thy
comming anie whit empayred. First, we maintaine, and
vphold it for an article inuolable in France, that the Pope
hath no authoritie to bee liberall of our Realme, for any
mans aduantage whatsoever, what fault soeuer our King
shall be found capable of, none excepted, the Pope hath
no power, but what is giuen him by commission from
God. He is neither that Samuel, nor that Iehoiada, who
were commanded by God to doe, what they did vnder the
old law. For vnder the new, which we call the new tes-
tament, there is no mention of any such matter. The Pope
cannot by the power of his spirituall sword, controll the
temporall.

We hold it for an article firme and indubitable in this
Realme of France, that our Kinges are not subiect to the
Popes excommunication. A thinge which wee haue re-
ceiued from all antiquitie. Lothaire king of Austracia decea-
red

red left Lewes his brother, who was Emperour & King of Italie, to be his successour. King Charles the Balde uncle to them both seized on it by right of occupation, as lying fit for his hand. Lewes had recourse to Pope Adrian, whose undertooke the quarrell for him, and summoned Charles to do his nephew right. But Charles gave no eare to him. So the Pope went on, to interpose his censures with bitter curses and comminations. He enjoyned Hingmare arch bishop of Rheims, not to admitte the King to communicate with him, upon paine himselfe to be deprived of his holynesse his communion. Hingmare advised by diuers prelates & barons of France, wrote backe to the Pope, that all of them were offended, and grieved with his decree, and would not obey him. These words are set downe in the Jesuites catechisme lib. 3. cap. 17. fol. 179.

The Pope is readie to curse, slow to blesse.

Boniface the eight falling at variance with king Philippe the faire, would needes excommunicate him, but there was neuer excommunication cost pope so deare, as that did him. For his Rancios were committed prisoners, his Bulls burnt, and Boniface himselfe being taken by Nangeret chancelor of France, presently after died for very sorrow and despight, that hee had receiued so foule a disgrace at the hands of his enemy. Wherein King Philippe did nothing, but by the counsell and consent of the whole clergie of France. So farre was his excommunication, from falling to the prejudice of the king and his Realme; that contrariwise, it turned to his shame and confusion, by whome it was decreed.

Bennet the 12. Otherwise called Peter De luna, interdicted Charles the first and his Realme. The King sitting in the throne of iustice in the parliament, or high court of Paris, the 21. of May, 1408. gave sentence that the bull should be rent in peeces, and that Gonfalue and Confeloux the bearers thereof, should be set vpon a pillorie, and publicly notified and traduced in the Pulpit. The meaning whereof was, that the people should be taught and informed, that the king was not liable to any excommunication. Which decree was accordingly put in execution in the month of

Loc, the bearers of the Popes bull, were set vpon the pillory.

August, with the greatest scoyne that could be deuised, the two nuncios or legats hauing this inscription vpon their miters; these men are disloyall to the Church, and to the King. These words are put downe in the Iesuites catechisme, libr. 3. cap. 17. fol. 182.

We hath forgot belike the notozious fact at Louain where the Iesuites by the power and authoritie of the Kinge of Spaine, forbade the publishing of the Popes order for the vniuersitie against the Iesuites. This fact belike this good father thought to haue bene so secret, as it was vnknowne to the world, or at the least forgotte. These words are in y reply, to Parsons libell. fol. 20. b. 21. In an other place of the said reply, viz. fol. 42. b. 5. it is flatly set downe, that Pope Paule the fourth sent Caraffe with force of armes, to inuade Naples; to whom the King of Spaine would not yeld, albeit as it is there affirmed, the Pope hath more right thereto, then the Spaniard.

Note heere gentle reader, these points of great importance with me. first, that by Iesuiticall doctrine, a Pagan or Iew may be the Pope of Rome. Secondly, that neither Pope, Munke, Iesuite, or Nunne, are or can be lawfull at Rome; vnlesse the Stewes be also lawfull there. Thirdly, that one may denie the fact which he hath done, and that before a competent iudge; and yet neither sinne, nor lye at all. Fourthlie, that both the Iesuites and the Pope himselfe tell vs, that the Pope is both Lord spirituall and temporall ouer all christian princes; as also, that he can depriue christian princes of their royall scepters and regalities. But withall forget not, that not onely the english priests, but the French Papists also, tell vs the flat contrarie. viz. That the Pope hath no authoritie to depose Kinges, or to translate their kingdomes; that the Pope cannot excommunicate kinges; that *Charles the Bald* contemned Pope *Adrian*, and derided his curses and comminations; that Kinge *Philip* the faire resisted *Boniface* the eight, burnt his buls, and imprisoned his legates; and that all this was done, by the counsell and consent of the whole clergie of France; that *Charles* the sixt despised pope *Benedicts* interdict; burnt his Buls; caused the bringers thereof to be set on the pillorie; and that to be

be done in most reprochfull manner, that could be deuised by the wit of man. Fiftly, that the King of Spaine doth withstand the Pope, and his forces; and will not yeeld *Naples*, which is (his righte, as the Priestes write,) vnto him.

The secular priests giue this commendation, to the religion of the Iesuites. We desire you say they, by the mercies of God, to take heede of cruelties and Iesuitisme. for it is nothing, but treachery, dissimulation, ambition, and a very vizard of most deepe hypocrisie. When other kingdomes begin to loath them, why should you so farre debase your selues, as to admire them? giue vs not occasion to say with the blessed Apostle; yee foolish Galathians, who hath bewitched you? These words are set downe, in the important considerations. pag. 39. see quodl. 8. art. 7. pag. 247.

Loe gentle reader, the religion of our Iesuites is nothing els in deed, but treacherie, ambition, dissimulation, and flat hypocrisie.

The Iesuites haue provided that all who come out of Spaine, must sweare, bow, p[ro]fesse, or at least acknowledge an obedience to *P. Blackewell* in all thinges; yea, euen to become ranke traytours against their Prince and country; for that is principally intended. These words are to be found in the sparring discouerie, in the end almost of the epistle, in the last page saue one.

Serue the
first chapter
in the first
section, &
note it
well.

Now then, the actions of the Iesuites, tending so evidently as they doe and haue done, to the ruine, subuersion, and ouerthrow, of our Prince and country, both by secret p[ro]p[ri]eties, and open incursions of Spanish inuasions, (as is manifest both by their owne bookes, letters, and other dealings, as well in Ireland as England,) what good subject or true hearted English man, can doe lesse the disclame with his mouth, resist with his bloud, and open with his tongue, all such vnnaturall and treacherous attempts? We are too much acquainted therewith, and therefore bound to reueale what we know therein, when it shall be necessary for the preservation of our Prince and contrie. These words are to be found, in the reply to Parsons libell. fol. 28.b.

All Catholikes must hereafter depend vpon Blackewell, and Blackewell vpon Garner, and Garner vpon Parsons, and Parsons vpon the Diuell. These words are set downe in the discouery, Page. 70. quodlibet. 6. arte. 7. page.

173.

But for the Iesuites they are so headlong and violent in these courses, that they seeme no more to regard the good of our countrie or estate thereof, then the Spaniards themselves. For notwithstanding the manifest intentions of conquest, and subuersion by the Spaniards intended; yet do they so concur with them, as where as the Spaniard of himselfe seemeth slow, they pricke him on continually with plots and suggestions. Witnesse father Parsons actions, concerning two seuerall nauies which miscaried; in one of which, Maister Doctor Scillington tooke his death; of the other he speaketh since, in a letter writte from Rome to Maister Thomas Fitzherbert. Witnesse this the late attempt in Irelande, in which father Archer an Irish Iesuite was a great actor. These words are set downe in the reply to Parsons libell. fol. 33.b.

The Iesuites dispose of the last wils of the sicke; they loue to intermedle with the mariages of many, with their temporall goods, and in deede with all thinges. they alwaies take that course with all men, that some thinge happen to their owne share, hauing mind indeede of nothing, but their owne gaine. These words are set downe in the abstract, pag. 75.

Note heere Gentle reader, these important obseruations. First, that all Iesuited persons must vow to become traytors. Secondly, that all Iesuites seeke nothing els indeede, but their owne lucre and gaine. Thirdlie, that all Iesuited persons must depend vpon the deuill, who as you see heere, inspireth, guideth, directeth, and ruleth the Iesuites. From such religion, good Lord deliuer vs. Amen.

CHAP. V.

Of the birth, parentage, qualitie, disposition, and demeanour, of Robert Parsons the Iesuite.

The first Section, of his birth and bastardie.

Robert Parsons the Iesuite, is by birth a bastard, begotten vpon the bodie of a verie base woman, by the Parson of the parish where he was bozne; (to wit, at Stockgersæ:) and his right name is not Parsons, but Cowbucke. The said Parson of Stockgersæ which begat him, did afterwards foster him, and hauing brought him vp at the schoole, sent him to Orford, and placed him in Ballioll Colledge. From whence being master of artes, he was expelled; not for religion as he hath vanted, but for his bastardie, factious conuersation, libelling, and other misdemeanors. But hereof ye need no further information, then the said declaration; where you shall finde, that there was such lamentation at his departure from the Colledge, as for ioy he was rung thence with bells. Doctor Bagshaw being then fellow of the said Colledge, was his stiffe aduersarie in his matters objected against him; which the good father of his Iesuiticall charity, doth not when occasion serueth, forget. These words are set down in y^e discoverie. Pag. 42. & pag. 29. quodlibet. 7. art. 10. pag. 217. quodl. 4 art. 2. in fine.

Concerning father Parsons illegitimation, I haue oft wished it had not beene vrged, being not much to the purpose. But sith it haue beene vrged, & that he denieth it, I will but aske him, why he was expelled Ballioll Colledge in Orford, and whether the chiefeest matter objected was not periurie, in taking the oath of the house to the statutes, amongst the which this was one; *Volumus, vt omnes huius collegij alumni sint legitimo thronati*; which was vrged against him, and offered to be proued openly. For the auoyding of which publike infamie, he made his owne resignation, writing it with his owne hand, as is yet to be seene. This is moze, then I ment to haue said in this matter, being

a personall touch; had not father Parsons ouer much vr-
ged the obiection, not onely as an vnttruth, but also inuented
and framed by vs. Whereby you may see, that the matter
was not copned by any of vs, noꝛ so void of verity, as he af-
firmeth. These words are set downe, in the reply to Parsons
libell. Fol. 91. b. 6.

Lo, the Ie-
suites vlc to
preferre fa-
ctious
heads.

Now then foꝛ our credits with father Parsons, foꝛ his ri-
sing by practises, oꝛ factious disposition, I will say no moꝛe,
but what is iustitiable *a parte rei*, viz. that the most stirring,
medling, and practising heads amongst all of our English
nation, (to goe no further,) haue alwaies come to credite
and preheminence amongst them. Witnes this *per induelid-
nem* father Parsons, whose factious disposition hath bene es-
uerie where sufficiently displayed, with pꝛoofes sufficient.
Witnes father Heywood, and his busie inclination at his
comming into England, of which father Parsons can beare
witnes, being at variance with him; and many other
pꝛiests yet liuing in England, some of them hauing bene
pꝛesent at his synodes, where he made himselfe pꝛesident in
the Popes name. Witnes father Holt, of whose disposi-
tion you may read, in master Charles Pagets answer to the
Apologie. Witnes father Cresswell, as you may see in Doc-
toꝛ Elies answer to the Apo'logie. Witnes father Garnet,
the onely chiefe actoꝛ, in all our stirres here in England. I
might adde father Crichton the Scot, with therest; and fa-
ther Holt, (if he were aliue,) would take my part. These
then are pꝛetie inducements, to thinke father Parsons rose
in his oꝛder, by his factious disposition.

The Arch-
pꝛiest must
be a witnes,
against his
good ma-
ster.

But foꝛ the other point concerning master Blackwell, let
him be examined vpon his oath, whether he came not to
master Bluet then pꝛisoner in the Marshallsies, vsing these
oꝛ the like words; what meant Doctoꝛ Allen to send this
man ouer, he will vndoe vs all. And being asked why; he
answered, that his expulsio cut of Drfoꝛd was so infamous,
that it would be objected by the protestants, to the disgrace
of the cause. Let master Blackwell I say, be vrged with this.
and I adiure him, as he will answer it before almighty
God at the latter day, to say the truth; & then father Parsons
shall

shall see we haue won our credits euen in both these points, besides an hundred more already proued. These words are put downe in the reply to Parsons libell. Fol. 93. a. 30.

Out of this spirit it is, that father Cowbucke (*alias* Parsons,) for all the disparage of his birth (which not his baptism could wash away,) and other his scandalous carriage, as well since his Jesuitisme, as formerly when he was an heretike in Oxford, ambitioneth the Cardinalate, forgetting how that to be a bare priest (though no such person,) he being a known bastard, is against the canons of the Church; although to be a Jesuite (being such,) well and good he may. These words are put downe, in master A. C. his second letter, page. 23. and more at large, pag. 38.

What name of his, (he speaketh of the Jesuite Robert Parsons,) or but two letters of his name, find ye to this his manifestation of folly and bad spirit, whereby he not to deserve to be burned in the hand for a vagabond? not any. No nor any durst he shew, manifesting so badde spirit, and so much folly in that censure of his, as he hath done. He is discovered for such as he is, *viz.* a man who being the misbegotten of a ploughman, and he a cuckold too, upon the bodie of a plough-man, hath accordingly demeaned himselfe; first, in begetting two bastards male and female, upon the bodie of his owne sister, betweene his age of seuen teene and three and twentie, which was the cause he ranne away (as fearing the sheet, &c.) And so became a Jesuite; secondly, or rather formerly and continually, by being a common alehouse-squire, and the drunkennest sponge in all the parish where he liued; thirdly, for being an heretike of the family of loue all his life, till he became a Jesuite. These words are set downe in master A. C. his third letter, pag. 50. and more at large, pag. 78.

¶ Parsons, monster of mankind, fitter for hell then middle earth. Thou giuest occasion to thinke, that thou art not a meere man, but some fairies brat, begotten of some *Incubus*, or aerish spirit, upon the bodie of a base woman. These words are set downe expressly, by the author of the quodlibets. quodl. 8. art. 5. pag. 238. and quodl. 4. art. 5. he

he is termed a sacrilegious bastard, bozne of a base queene.

Note heere gentle Reader, two things of great moment. First, that when the Pope abandoned lawfull and honest wedlocke to priestes. (which was euer deemed lawfull, vntill *Syriscus* was aduanced to the Popedome in the yeare 385. as I haue prooued in my booke of Suruey,) then the priestes had good store of bastards; one of which as the priestes heere confesse, was expelled from Balioll Colledge for his bastardie, & seditious dealing, & is this day (euen by the free confession of the secular priestes,) an arrant traitor to his prince and natiue countrey. Secondly, that this holy father, who must forsooth reforme the Church of England. and manage euerie thing in that high and heauenly function, was to be sent from heauen with heauenly and extraordinarie gifts. *viz.* he must first be a priestes, sacrilegious bastard. Then, hee must be a common drunkard. Thirdly, he must be polluted with the execrable sinne of incest, and beget male and female vpon the bodie of his owne sister. Fourthly, he must be giuen to sedition and libelling. Fifthly, he must be a ranke traytor to his naturall soueraigne. At the length, being thus qualified with supernaturall gifts, and extraordinarie graces proceeding from *Beelzebub* that notable Machiuell; he must depriue noble Queene *Elizabeth* of her royall and princely Diademe, and set the same vpon the Spaniards head; he must make a bloodie massacre, of all the nobles and other her louing subiects; he must abolish, abandon, and make haucke, of all the ancient lawes of this Church and Realme; and so forsooth (*si dijs placeat*) set vp his newly deuised Monarchie, his holy so falsely named reformation.

Sect. II.

Of his notorious treasons and bloodie trecheries.

The next point brought in by father Parsons, is the last Irish attempt; but befoze we say any thing to that, we must put his fatherhood in minde of his practises, concerning two other preparations, wherein he cannot denie himselfe to haue beene not onely a dealer, but also the verie chiefe and principall actor. The first was that, when in Doctor Stillington and some others got their death, which mis-

carried

carried by reason of the ignozance of their pilotes, or rather by the prouision of God, thirtie soure ships being shiuered vpon their owne bayes. If he denie this, wee haue master Thomas Leake a reuerend priest, and others witnes thereto, with whom he dealt to goe in that armie. And because master Leake refused, he intreated him accordingly. This preparation was intended, (as then was thought,) for Ireland. The second preparation was some thre or foure yeares after (if I be not deceiued,) of which father Parsons maketh mention, in a letter witten to master Thomas fitzharbert from Rome into Spayne, desiring to heare of the successe thereof, saying withall, that they had little hope of that attempt at Rome. This preparation (as I remember,) was in the same yeare, that the Earle of Essex went into the Islands, and it miscaried also by tempests. These two preparations are so euident, to haue proceeded with his concurrẽce, & cooperation, as he no way can denie it, without the note of impudencie; so many witneses and his owne letters, being in testimonie against him. What wise man will not laugh at father Parsons, to heare him in such sober protestation affirme, that he neuer intended, that the king of Spaine should haue any tempoꝝall interest to the Crowne of England, and yet by all his might and power seeke to make him master thereof, by inuasion and force of armes? Was the booke of titles (wherein the kings daughter, the Ladie Infanta was intituled to all her Maiesties dominions,) writ to no purpose, but to exercise father Parsons wit, & was it a vaine speculation in the ayre, without relation to effect or end? there is a most trayterous letter of his extant, which in time may come to light. But should I labour to light a candle at noone tide? whose positions good father are these? the Catholikes in England, may fauour Tyrone in his warres, and that with great merit, and hope of eternall reward, as though they warred against the Turkes. All Catholikes do sinne mortally, that take part with the English against Tyrone, & can neyther be saued, nor absolved from their sinnes by any priest. vnlesse they repent and leaue the English. They are in the

Parsons
the author
of the tray-
terous
booke of
titles.

I

2

3

4 same case, that shall helpe the English with any biduals, or any such like thing. The most wortheie prince Hugh & Neale and other Catholikes of Ireland, that fight against the Queene, are by no construction rebels. Now say you fryer Robert, out of what forge came these warlike engins: they were hammered in Salamanca the seventh day of March, 1602. and are as you see, read hote. But what Vulcan was the workeman of them: you shall heare euerie one of them, speake for themselves. So I Iohn de Sequenza, professour of Diuinitie in the Colledge of the societie of Iesus, in the famous Uniuersitie of Salamanca, do thinke. I Emanuel de Royas, professour of Diuinitie in the same Colledge of the societie of Iesus, am of the same opinion. I Iasper de Mena, professour of diuinitie, and of the sacred scripture in the same Colledge, doe assent to these fathers sentence, as to an assured truth. I Peter Otorio, preacher in the Colledge of the societie of Iesus at Lirc, am altogether in iudgement with these fathers. Now father Parsons, speake out man, haue any of your company beene practicioners in the treasons of Ireland: the Catholike autho: of the Iesuites Catechisme telleth vs, that all the late rebellious treacheries and murders hee there mentioneth, were plotted and contriued in the colledges of the Iesuites in France: and doe not these Iesuiticall professours, tell vs as much, of their owne proceedings in their colledges in Spayne, for our treasons, rebellions, and murders in Ireland: I can be but sozie, that the auncient Christian faith and rebellion of Christ, should thus be scandalized by Machiuilians, vnder pretence of the blessed name of Iesus. We can alledge his letter witten to the Earle of Angus, the 24. of Januarie, 1600. wherein he confesseth, that he had laboured eight or tenne yeares for his Maiesty of Scotland, and the preferment of his title, with the summe of twentie hundred crownes a yeare for two yeares together from Spayne, which were as hee saith, disbursed in the yeare 1583. and 84. as also 4000. crowns procured to y same effect, from Pope Gregory the 13. by bil of exchange; which he confesseth he brought to Paris, and there deliuered it. And he saith the same had continu-
ed,

Religion

ed, if any correspondencie of gratitude, or hope had continued from Scotland; with no small assurance of farre greater matters, and aduancement to the kings person, if the enemies since of both our Realmes (as hee saith,) had not ouerthrowne, and altered that course. This he hath in that letter, and much more. Whereby you may perceiue, what his practises haue bene from time to time, against her Maiestie and State; seeking first as you see, by large pensions from Spayne, to worke with the Scots and others, for the vntimely aduancement of his title, which must haue bene with the ouerthrow of her Maiestie, or otherwise you know, it could not haue bene. And heere I request the reader, to note these labours of father Parsons for the affayres, of Scotland, to haue bene in the yeares, 1583. and 1584. in which selfe same yeare, happened the trayterous plots of Paury, Frances Throgmorton, and the Earle of Northumberland, and the practises with the Duke of Guise, Spayniard, and other English abroade, about the deliuerie of the Queene of Scots, and ouerthrow of her Maiestie; and shortly after, the treasons of Babington and his complices. Which I note, that you may see, how father Parsons courses concurred at the same instant with their attempts; and by this you may gesse, whether it be not more then probable, that he was inward with all those deuises; and perhaps some of that money was imployed, to the setting forward of those attempts, though he would seeme cleare in all things. But it is Gods will, that his owne letters and writings, should discover his dealings. There want not other letters of his and his complices, which shew his good will towards our soueraigne and countrey, but these shall be sufficient at this time. These wordes are set downe, in the reply to Parsons libell. Fol. 65. fol. 66. fol. 67. fol. 68.

The Iesuiste Parsons caused the students in Spayne, to subscribe to the Ladie Infantaes title to the crowne of England, and to what else he would, hauing gotten their names to thre seuerall blankes. These wordes are

set downe, in the hope of peace, page. 22. and they are defended to be true, in the reply to Parsons libell, fol. 68. b. where it is affirmed, to be a matter verie notozious and euident, as also, that there are diuers priests yet liuing, as well of them that were enforced to subscribe against their willes, as others that openly refused the same, who will confirme this by oath.

To come to Parsons booke of succession, what title is there, which he doth not inualidate one way or other, with bastardie, or the like, the Infanta her title onely excepted? doth he not bring the marriage of the Earle of Warford in question, to debarre that line? doth he not exclude the Scot, by the allotiation, and so in the rest? onely he leaueth the Infanta sole heire, without spot or stain. Againe, hath he not raked vp a title for the Infanta, from Iohn of Gaunt, and before? neuer dreamed of in the world till his time, to bring in her as a competitor. I am sure, he might bring in 300. at the least within our owne countrey aswell, and with as good right and interest to the Crowne. These words are set downe, in the replie to Parsons Libell. Fol. 77. a.

See more
of this tel-
lowes trea-
sons in the
next chap-
ter.

Sect. III.

Of Parsons impudencie, and other his bad qualities manifold.

I will say, he is impudent, and hath a face of brasse, and is as shamelesse as father Parsons; who will affirme, or denie any thing. For my selfe haue heard the foresaid irreuerent speeches, from some of their owne mouths. these words are set downe, in the reply to Parsons libell, fol. 21. a. 22. Againe in an other place, viz. fol. 10. a. 16. Thus; they are so apparantly and inuincibly confuted, as that I admire much at the mans brassen forehead, that he durst, so palpable lay open his follies, if not his malice.

But this is but an ordinarie tricke with Parsons, and his complices; that euerie man, be he neuer so honest,

if he once speake against a Jesuite, must bee esteemed a bad man, and a suspected companion; marrie, if hee runne a longe with them in their courses, let him be neuer so lewde a varlet, he shall be reputed for most honest. Witnesse this, Tomson, Coulson, Tunstee, and many others of that rable, which I could name. These words are set downe, in the reply to Parsons libell. fol. 11. a 19.

Beloeue me, when I read this, I was amazed with wondering at this mans brazen visage, (he speaketh of Parsons that holy Jesuite.) Neuer did I in my life (I protest,) reade or heare so notorious wickednesse and iniustice, so impudently recounted for iust. Jesu, whither will this man goe, or what will he not iustifie and commend? Doth not all our little world know, that the erecting of the Arch-priest, was the cause of all our dissensions? How then was he procured, at our owne petition? did not M. Standish most falsely by his meanes, suggest vnto the Pope in our names a desire of such a thing, we neuer dreaming thereof? did any one priest in England send his hand, or consent with Maister Standish to sollicite any such matter? Were not the Jesuites constrained, cunningly to extort ratihabitions from the priestes themselves, by subscriptions vnto a congratulatory letter, after that they had by sorgerie erected him, and saw him impugned? *Diabolus est mendax, & pater eius.* God send father Parsons more shame, more honestie, and more truth. I wonder not now, at any thing he saith, for I well see, he hath wholly giuen himselfe ouer, to the trade of fittening; with which it seemeth, he hath made sale of his conscience. These words are set downe, in the reply to Parsons libell, fol. 57. a. And in an other place, viz. fol. 53. b. Thus; but father Parsons will neuer leaue, his old triches of iugling. In an other place. viz. fol. 75. b. Thus; neither were their wits so weake, as not able to see father Parsons cunning ayne therein. Though like a Cipsey, he play at fast and loose, yet men that are acquainted with his olde triches, can gesse at his newe fetches.

Loe, Parsons hath the trade of lying.

The complement of this chapter.

As for Don Bernardino Mendoza, it is knowne, that he was wholly affectionate to the Iesuites. and it is but an ordinarie course with the Iesuites, to bind both noble men & noble women, & others also, vnto them by vow; and yet leauing them in the world to be their instruments; of which kind in both sexes, I could name some in our owne country; and therefore it is no strange thing to charge the Iesuites, to haue men in the world abroad that are theirs, and bound to them in vow, and therefore may be termed Iesuites. for what doth incorporate into a religious bodie, but the vowes thereof, amongst which obedience is the chiefest. These words are set downe, in the reply to Parsons libell. fol. 47. a. 23.

Note here gentle reader, what a cursed crewe of disloyall caterpillers these Iesuites be. they are not onely ranke traytors, as you haue hard at large; but so full of cozonage, and hypocriticall dealing in their pestilent sect; that no man can tell, when he talketh, or conuerseth with a Iesuite. for they are both Friars and Nunnes, both men, and women, and liue in the world to set forward Iesuiticall plots and treasonable practices, as if they were lay-people. The like was neuer heard of in the world; it is a new no religion; it is a folly of all follies; Friars are become Nunnes, & Nunnes are Friars, & all are iumbled vp together. They may dilate and inlarge their hypocriticall sect, by a most execrable and sacrilegious propagation. For Friars may begette Friars, and Iesuiticall Nunnes may be their mothers. Well, it is expedient to know these holy secular Friars, as also the religious contemplatiue Nunnes.

Remember
the memo-
rable cau-
se.

For secret traytors are most dangerous, and not to be tolerated in a well managed common weale. Now, these gallants, these Friars and these Nunnes, are knowne to the secular priests, as heere you see. againe, they are arrant traytors, as the said priests confesse. Thirdly, the said priests, as themselues haue voluntarily graunted, are bound in conscience to discover them. Let wise magistrates remember these points, and thinke vpon

upon the execution. Let them not forget, that both secret friers, and secret Nunnes, are in this Realme; and that not base Friers and base Nunnes, but nobles of the best families, noble men, and noble women. if this geare, and this treacherous dealing, be permitted a while; welladay, and welladay, may be Englands long night and day. for the Priests themselves heere tell vs, that these noble Friers and these noble Nunnes, are permitted by the Iesuites, to liue as lay-persons in the worlde; that so they may the better bee able to effecte, their treacherous and bloudie practises euerie where.

Chap. VI.

Of the Pope and his English hispanized seminaries.

Paragraph. I.

Of Parsons the Popes instrument in state-affaires.

Parsons was the speciall instigator of the Duke of Guise, an. 1583. At thereabouts, for his sodaine surprizing the Citie of London, and her maiesties person, with 5000. men; assuring him, that the Catholikes would assist him, if neede required. It is not vnknowne, what a villanous attempt the trayto^r Parrie undertooke; against the life of hir Maiestie, ann. 1583. With which outrageous plot, sundrie of the Iesuites were acquainted, and namely this arrant trayto^r Parsons; who also intituled Alexander the Duke of Parma to hir Maiesties crowne, and indeuoured with all his skill, to perswade the Duke in the right of his sonne Ranutius, to set upon this Realme with all his force. But the attempt of anno, 1588. By the King of Spaine against hir Maiesty and this whole kingdome, is to be abhorred above all the rest, and to be had in perpetuall detestation. And yet in that cruell attempt, this our Iesuite was a chiefe firebrand,

firebrand, and had his hand in that pernicious booke, that was then printed for the stirring vp of her Hatredes subjects, to haue taken part with the Spaniard, if he could haue arrived. These words are to be found, in the sparing discovery. pag. 49. page. 51. pag. 52.

The high
counsell of
reformatio

A large volumne is set forth by this Parsons and his generall, called the high counsell of reformation for England, to take place and to be of force, when the catholike conquerour shall be established in great Brytaine. First, no religious order will that famous volumne permitte in great Brytain, but Iesuites and Capuchines. Neither Benedictines, nor Carthusians, nor Dominicans must enter heere, *sicut placuit Iesuitis*; for the holy Ghost hath forsaken all other religious orders, and is onely in the Capuchenes and Iesuites. If you aske vs, why they make choise of the Capuchenes onely; we answer you, as a good Capuchene did to the like question. we sute best (quoth he,) with the humour of the Iesuits; for their drift is to haue all, and to rule all; and on the contrarie, our orders are such, as we must neither rule at all, neither haue any thing at all.

Secondly, all bishopricks great and small, all parsonages, vicarages, and monasteries, must be no more in the hands of bishops, Abbots, parsons, & the rest, as heretofore it was accustomed. They all must bee put to their pensions, and the father prouinciall must cull out foure Iesuites, and two secular Priests, which must be demi-Iesuits. These six vicars, these mightie great Lords, shall haue lands, manors, Lordships, parsonages, monasteries, and whatsoeuer els, into their owne hands; allowing the Bishoppes, and the rest, pensions or stipends at their good pleasures.

Thirdly, no parson, no vicar, no bishop, no fellow of any colledge, must be so hardy, as once to demandaun an accompte, what is become of their reuenues, lands, and lordships.

Fourthly, the nobilitie must be limited also, what retinewe they shall keepe; what they shall haue to spende yeerely

peccerly ; and what diet they shall keepe at their tables.

Lastly, the common lawes of our contrie must be abolished, and the ciuill brare the sway. happie is hee, that can see and read this booke, called the counsell of reformation. These words are to be found, both in the sparing discoverie, pag. 28. 29. and in the dialogue also, page. 95. as also, quodlibet. 4. art. 2. page. 93. quodlibet. 9. art. 2. pag. 289.

5

Note heere gentle reader, these important points with me. First, that the Iesuites doe perswade themselves confidently, and would perswade all others in like manner; that they can procure a conquest of England, at their pleasure. Secondly, that themselves are the onely wise men in all Europe, at least in their owne conceits; and consequently, that all people of all estates and condition whatsoever, must in reason yeelde to their counsell of reformation. Thirdly, that all bishops, parsons, and vicars, must depend vpon the Iesuiticall monks, those irreligious and trayterous fryers; a thing neuer heard of, since the world began. Fourthly, that not onely the ancient lawes of the Church, but also of the Realme, must be altered by Iesuiticall professed fryers. Fifthly, that monks (the haucie and arrogant Iesuites I meane,) must be the high treasurers of the land. Sixtly, that all the nobilitie of the land, must be censured and limited by the said Friers, what retinew they shall keepe, what summes of money they shall spend, and what diet they shall vse, Seuently, and lastly, that these Iesuits, these Lordly Friers, these noble treasurers of England, are lawles and independent; aboue all and vnder none; no man may call them to account; no man may once aske them, what is become of the common treasure.

Two Priests (Paister Bishoppe & Paister Charnocke,) being messengers to Rome, sent in the name of all the rest, were imprisoned at Rome befoze their message was deliuered. The French Ambassadour came to the Pope and told him, that in imprisoning those two men, he had done that, whereof no example could beginen in any age. And therefore beseeched the Pope, to giue them audience.

A

After

After the Ambassadors departure, forthwith commeth the Spanish Ambassadors suborned by Parsons, and dissuadeth the Pope from that which he had promised. The French Ambassadors commeth againe the second time, and brgeth as before; and againe audience was granted to the Priests. This being knowne to the Iesuites, they procured the said Spanish Ambassadors to come againe to dissuade the Pope, at whose motion audience againe was denied, and the Priests cast into prison. These words are set downe, in the preface to the important considerations. fol. 8. page. 2. See also Paister Elies notes vpon the Apologie. pag. 108. for there the same is auouched.

Note here gentle reader, these points with me. First, that the Iesuites are men, which respect neither religion nor conscience, nor honest morall dealing. Again, that the Pope is an vnfit man, to gouerne any one nation; and much lesse fit, to gouerne all the christian world. But all is well, his traytorous Iesuites can doe it for him. Yea, they can rule the Pope himselfe, For so themselues affirme. These are their words, in the notes vpon the Apologie, page. 267. Parsons for his credit (you say,) in the Romaine court, doth greatly let & hinder their designements. And this their saying was not manie monethes since confirmed, by one of his owne coate passing by this way; who said Father Parsons could doe what he would, with the Pope.

Paragraph. II.

Of the Popes dealing in matters of treason.

Loe, the
Pope pur-
posely in-
tended re-
bellion.

Pius quintus practised hir maiesties subuersib; he sent into England one Ridolphi a gentleman of florence, vnder colour of marchandize, to sollicite a rebellion. He moued the King of Spaine to ioyne in this exploit, for the better securing of his owne dominions, in the lowe countries. He denounced his bull against hir maiestie, purposely to further the intended rebellion, and to depriue hir from hir kingdome. The Pope and king of Spaine assigned the Duke

Duke of *Norfolke*, to be the head of this rebellion. The Pope gaue order to the said *Ridolphi*, to take 150000. crownes to set forward his attempt. some of which money was sent for *Scotland*, and some deliuered to the said Duke. King *Philippe* at the Popes instance, determined to send the Duke of *Alua* into England, with all his forces into the low countries, to assist the Duke of *Norfolke*. Are all these things true, & were they not then in hand, whilst her maiestie dealt so mercifully with you? how can you excuse these designements, so vnchristian, so vnpietie, so treacherous? when we first heard these particulars, we did not beleue them; but when we saw the booke, and found them there; God is our witness, we were much amazed, and can say no more, but that his holines was misformed, & indirectly drawn to these courses. To proceed, the Catholics continued as before, till the said rebellion brake forth in the North, 1569. a little before Christmasse; and that it was knowne, that the Pope had excommunicated the Queene, and thereby freed her subiects (as the bull importeth) from their subiection. The followed a restraint, but the sword was only drawn against such Catholics, as had risen vp actually into open rebellion. Well, the sentence was procured by surreption, and the Pope was deceived, as hee is often in matters of fact. These wordes are set downe, in the important considerations, page, 10. 11.

The Duke of *Norfolke* a traytour.

King *Philip* appointed the Duke of *Alua*, to aide the Duke of *Norfolke*.

Ergo the Pope may erre.

Rebellion in the North. 1569.

Maister Sanders also telleth vs, that *Maister Morton* and *Maister Webbe* two secular priests, were sent by the pope before the said rebellion, to the Lords and gentlemen in the North, to excite them with their followers, to take vp armes against their soueraigne. And the rather to perswade them therunto, they signified to them by the Popes commandement, that her maiestie was excommunicated, and her subiects released from their obedience. And the said *Maister Saunders* doth iustifie the commotion, and ascribeth the euill successe it had, to the ouerlate publishing of the Bull, it being not generally knowne of, till the yeare after, when *Felton* had set it vp vpon the Bishoppe of *Londons* gate.

Loe, euery thing tendeth to rebellion.

These words are set downe in the discouerie afoze said, Pag. 12 in the said important considerations, page. 12. The Priests confesse, that Maister Saunders doth to much extoll the said rebels; because say they, they were men arraigned and erecuted by the auncient lawes of our country, for high treason.

The priest
Saunders,
was the
King lea-
der in re-
bellion.

Loe, the
deuill
brought
the Iesuits.
into Eng-
land.
Ano. 1580.

In the place alleaged, the Priests confesse, that Parsons and others of his coate, haue since followed the former intollerable and vncatholike courie. They confesse also, that with in foure or five yeeres, it was commonly knowne to the Realme, what attempts were in hande by Maister Stuke ey, and Maister Saunders, for an interprise by force in Ireland; in which action Maister Saunders being to much Iesuited did thrust himselfe in person, as a chiefe ring-leader, for the better assisting of the rebels. and whilst these practises were in hand in Ireland, Gregorie the 13. reneweth the said Bull of Pius quintus, and denounceth hir maiestie to be excommunicate, with intimation of all other particulars in the former Bull mentioned, which was procured no doubt by surreption, the false Iesuites daring to attempt any thing, by vnttrue suggestion, and lewd surmises; which Iesuites as the diuell would haue it, came into England, and intruded themselves into our haruest, being the chiefe instruments of all the mischiefes, that haue beene intended against her maiestie, since the beginning of her raigne. Their first coming was in the yeare 1580. Cam- pion the subiect, and Parsons the prouinciall, Alias bastard Cardinall Cowbucke, as you haue heard already.

Mendoza
is a Iesuite.

See im-
ports, confid.
p. 11. 24. p.
23. 18.

In the said important considerations, pag. 22. it is set downe, how the Pope by the instigations of the Iesuits, plotted with the King of Spaine, for the assistance of the Duke of Guise against the Queene of England. For the better effecting whereof, Mendoza the Iesuite and ledger for the King of Spaine in England, set on worke Fraunces Throckmorton and diuers others. two others also about the same time viz. ann. 1583. Arden and Sommerville, were purposed and had contriued how they might lay violent hands

hands vpon her Maiesties sacred person. And Doctor Parry the same yeare, was plotting with Iesuites beyond the seas, how he might haue effected the like villanie. About the same time, the Earle of Northumberland, was brought into the plot of the Duke of Guise. Hereunto may be added, the notable treasons of Anthonie Babington and his complices, in the yeare 1586. the treacherie also of Sir William Stanley the yeare following 1587. in the page. 40. it is confessed, that Cardinall Allen and Parsons, published the renouation of the Bull by Sixtus Quintus; so as the Pope must needes be condemned, to haue dealt in matters of treason, and to haue bene the chiefest author thereof. For in his name, and vpon his pretended authoritie, the others did all that was done; and without him they durst not haue done any thing, as is euident by this discourse.

Important
considerat.
p. 22. 24. &
p. 23. 18.

Paragraph. III.

Of the Popes Seminaries.

That the Pope did erect his seminaries, for to withdraw English subiects, from their due obedience and allegiance to their naturall soueraigne; it may and doth appeare most euidently, by his first mission of his seminarists, into the Realme of England. For I pray you, when Sherwin, Riston, and Birket, were sent into this land from Rome, (who were the first that came from thence,) did not the Pope send with them at the same time, the Iesuites Campion and Parsons that priestly bastard? I wote he did, my selfe was *testis oculatus*, being then one of that Colledge. And how did he send them? Must, one of these secular priests which now stand against these Iesuites, can tell as well as my selfe, because he was then of the same colledge at Rome. I know, and he knoweth, that the excommunication was then renewed in fresh print, and common in euerie mans hands. my selfe had one of them at the same time. In which Bull, her Maiestie was denounced to be excommunicate,

Gregory
13.

to be an usurper, and pretended Queene of England, and all her subjects were thereby absolved, freed, and discharged, of their allegiance to her. In this manner furnished, these good fellows receive the Popes blessing, and their *viaticum*, which was a good one I warrant you, and so they march towards England. Who forthwith after their arrivall, (as you may read in the important considerations, Page. 14.) bestirred themselves, as the diuell would haue them, (for these are the verie wordes of the priests,) like a tempest, with great brags and challenges; and Parsons forthwith fell to his Jesuiticall courses, of which you haue heard copiously, in the chapter next afoze going. Touching the erection of popish seminaries, who so listeth, may read at large in my booke of motiues, in the chapter of dissention.

CHAP. VII.

Of the English hispanized Seminaries, and the intent of their erection.

It is apparant, that the seminaries in Spaine were intended by father Parsons, of purpose to cause a conquest, and to bring this land into the bondage and slaerie of the Spaniard. quodl. 8. art. 10. pag. 278.

The Jesuites haue beene plotting about this Monarchie, these twentie yeares together. That is to say, how to bring both states ecclesiasticall and temporall vnder their subiection. For this cause it is, that father Parsons so speedily obtained of the king of Spayne, there to institute three seminaries on his Majesties costes and charges; that graines and indulgences must be published in England on the Spanish behalfe, for all that take his part; that all who come out of Spayne, must sweare, vow, professe, or at least acknowledge, an obedience to master Blackwell in all things; yea, even to become ranke traytors against their prince and country, for that is principally intended. These wordes are set downe in the end of the preface, which is annexed to the sparing discouerie.

Parsons

Parsons caused diuers by sayze meanes and thzeats to subscribe, that in all conferences they should when they came into England, aduance the Infantaes title, not intending therby to expect her Maiesties death, but by all means to remoue her, from the present possession of her royall estate. These words are set downe in the discouerie, Pag. 57. as also in the important considerations, Page. 34.

See the 16.
Preamble.

By these testimonies gentle reader, two things are cleared; the one, that Parsons the Iesuice, alias bastard *Combuicke*, taketh vpon him as roundly as traiterously, to place and displace, to put on and take of royall Diademes, at his good will and pleasure. The other, that the three English hispanized seminaries, erected in Saint Lucars, Siuill, and Valledolid, are and must be mainteyned, to further, ayde, and assist, the Spanish bloodie intendments, against their vndoubted soueraigne and natiue countrey.

CHAP. VIII.

Of the Popes authoritie.

I haue discoursed at large of this theame, in my booke of motiues. I meane heere to speake thereof onely, as the printed bookes published by the secular priests, haue ministered at occasion to me. Whers I wish the indifferent reader, to marke well what I shall by Gods helpe, deliuer in this behalfe. In which my dispute, I will for perspicuitie sake, procede by way of sections.

See the
fourth
chapter, in
the 11. Pa-
ragraph.

SECT. I.

Of the Popes fact in assoyling her Maiesties subiects, from their homage to her.

T DUCHING the Bull of Pius Quintus, and the same since confirmed by Gregorie 13. against her Maiestie; as neither the Spaniard, nor any other foraine power, is eyther by expresse or implied termes thereof, incited to dominion ouer this land, as little are English hearts therby disallegeanced so from her Maiestie, as to concurre with any foraine inuadour. For though the said Bulls vpon her

See the 4.
chapter.
the 6. Pa-
ragraph.

her Maiesties excommunication therein promulged, doe *de facto* asloople the subiects of this Realme from their homage to her; it therfore followes not, that they must and ought to be parties against her Maiestie, and their country to a sovraine power, howsoever pretending euen Religion, or the ciuill good thereunto. For that were to consider the Popes act so ouermuch in religion, and grace, as to the destruction of nature, which were against the maxime aforesaid. These words are taken out of the answer, to the Jesuited gentleman, Page. 39.

SECT. II.

Of power granted to Saint Peter.

A Man to goe against his owne countrey, is and euer was holden in the ciuill part of the world, an act *contra ius gentium*; also vnnaturall, yea against all grace. Besides, that Christ neuer did delegate any such power to S. Peter, as *tradere gentem in gentem*, that being a meere temporall reuenge, and he but his vicar spirituall.

SECT. III.

Of the confirmation of the power, named in the former Section.

Saint Peters commission against transgressing kings and Kingdomes, is no more then onely to denounce by excommunication, and other the like ecclesiasticall censures, Gods displeasure against them for their transgression, and not to exercise the secular sword at all. These words contained in the third and second sections, are set downe in the answer to the Jesuiticall gentleman. Page. 40.

SECT. IIII.

Of the explication of the former confirmation.

I say againe, I doe not see, howe that chaire and those keyes to be imbued in blood, and to atchieue conquests,

questis, especially such a tradition as of England to Spaine by the sword, can any wayes stand, eyther with Christs, or his said vicars honour. These words are set downe in the answer to the Jesuited gentleman. Page.42.

Sect. V.

Of the obedience to the Popes commandement.

VW^E all of the secular cleargie, doe with one assent utterly renounce both Archpriest and Jesuites, as arrant traytors to their prince and countrey, whom to death we will neuer obey; no, if the Popes holinesse should charge vs to obey in this sense, to aduance an enemy to the English crowne, we would neuer yeeld to it; as by no law of nature, of nations, or of man, to be compelled therunto. These words are set downe, in the pzeface to the important considerations. Fol. 9. pag. 2.

Sect. VI.

Of the Popes flat commandement, in matters of treason.

The secular priests hauing told vs, that the Pope denounced his Bul against her Maestie, purposely to suffer the intended rebellion, & that he gaue order to Ridolphi the Florentine to take 150000. crownes to set forward the said attempt, and much other matter to the like effect, whereof I haue spoken at large in the first chapter; doe adde therunto these expresse words; when we first heard these particulars, we did not beleue them, but would haue laid our liues they had beene false; but when we saw the booke, and found them there; God is our witnesse, we were much amazed, and can say no more, but that his holines was misinformed, and directly drawn to these courses. These words are set downe in the important considerations, Page. 10.

The Pope is the cause of all rebellion.

Now, out of these waightie and important points conteyned in these Sections, certaine conclusions are necessarily inferred, for which I haue reserued the next chapter, wishing the reader seriously to obserue the same.

CHAP. IX.

*Of certaine memorable conclusions, worthie to be kept
in perpetuall remembrance.*

The first conclusion.

Read the 4.
chapter, in
the 10. & 11.
Paragraph.

The bishop of Rome hath no authoritie deriued from
Christ, or S. Peter, by which he may lawfully depriue
and dispossesse her Maiestie, (that now most happily raig-
neth ouer vs,) from her royall Diademe and regalitie; and
giue the same to the king of Spayne, to Isabella his sister,
or to any other sovraine potentate whosoener. This con-
clusion is effectually proued, by all the sections of the for-
mer chapter. For in the first section, this authoritie is said
1 to tend to the destruction of nature, which power is denied
to the Pope. In the second section, it is flatly affirmed, that
2 Christ neuer gaue any such power to Saint Peter, whom
all papists will grant to haue had as great power, as their
Pope hath, I am sure. In the third section, it is said plain-
3 ly, that Saint Peters commission was onely to denounce by
excommunication, Gods displeasure against transgressors
of his lawes. In the fourth section, it is auouched, that this
4 kinde of proceeding, doth neither stand with Christs ho-
nour, nor with his vicars. In the fift section, it is af-
5 firmed in plaine termes, that subiects can not be charged to
obey such a commaundement; and the reason is yeelded to
be this, because it is against the law of nature, of nations,
6 and of man. In the first section, the priests grant the fact, and
know not how to excuse the same. Yet, they saue to haue
a great desire to excuse the Pope, if possibly they could tell
how. And therefore they say, he was misinformed, and in-
directly drawen to these courses. For which respect, I will
put downe the next conclusion.

The second conclusion.

The pope was neither misinformed, nor indirectly drawen
to deale as he did, in the matters of treason. I proue it
many

many waies. First, because he knew, that our gracious
 Ladie Queene Elizabeth, was heire to the crowne of Eng-
 land by succession in blood royall; that she was opposite to
 his disholy holines in religion; and that the crowne was
 set vpon her head, by Oglethorpe the bishop of Carlell, a
 papist to his owne liking. 2. Because he knew his owne
 plottings in that matter; viz. that he did excommunicate
 her Maestie, that he did depriue her from her kingdome
 by his Bull, that he did pronounce her an vsurper; and
 that he discharged, absolved, and freed all her subiects, from
 their allegcance to her. 3. Because he knew Ridolphi the Flo-
 rentine, the king of Spayne, the Duke of Guise, and Stuke-
 ley, to say nothing of the rest. 4. Because, he denounced his
 Bull as thēselues grant, purposely to further the intended
 rebellion. 5. Because he designed Ridolphi, as the priests
 also grant, to take 150000. crownes to set forward the
 said attempt. So then, it is verie ridiculous, to say
 the Pope was misinforme. For euerie thing was tru-
 ly related to him, and he was ignorant of no important
 point. No, no, he will not say, as the priests doe, that hee
 hath no such authoritie. For the Iesuite Bellarmine as-
 cribeth the saide authoritie to the Pope, and defendeth
 it in that verie booke, which hee dedicated to the Pope
 himselfe; which booke is this day in print, in all or most
 parts of Europe. If the priests doe not recant this point,
 and submit themselves to his holinesse; I am well assured,
 they must smart for the same. I would therefore aduise
 them, that as they haue wisely renounced the Iesuites and
 the Archpriest; so they will also (as I haue conceiued some
 hope therein,) renounce the vsurped and diabolicall autho-
 ritie, which the bishop of Rome falsely chalengeth to him-
 selfe.

See the 4.
 and 5. chap-
 ters, and
 note them
 well.

This doth
 confound
 the secular
 priests.

The third conclusion.

The Pope euen by the doctrine of the secular priests,
 hath erred iudicially in a matter of faith. For the prooofe
 whereof, we must obserue first, that the Pope hath no au-
 thoritie, neither from Christ, nor from Saint Peter, to trans-

late kingdoms, *tradere gentem in gentem* or to give the Edome of one prince to an other. He hath no such power granted him, vpon the face of the earth. Thus much is freely granted in expresse termes, by the testimonie of the secular priests. Their words are set downe in the chapte next aforesgoing. Sect. 2.

- 2 Secondly, that the Popes power is wholly spirituall, and that hee can no way proceede against transgressing kings and kingdoms, but onely in denouncing Gods displeasure against them by ecclesiasticall censures. Thus much the priests grant, Cap. 8. sect. 2.

- 3 Thirdly, that such a tradition as of England to Spaine by the sword, can no way stand, eyther with Christs honour, or his vicars. Thus much the priests graunt. Cap. 8. sect. 4.

- 4 Fourthly, that to obey the pope, in that he seeketh to aduance an enemy to the crown, is against the law of nature, of nations, and of man. And consequently, that such a commandement ought not to be obeyed, neyther will the priests obey the same. Thus much the priests confesse freely, Cap. 8. sect. 5.

- 5 Fifthly, that the pope hath *de facto*, thus commaunded. This I prouue by two strong reasons. First, because the Jesuite Parsons did charge the English priests vnder paine of excommunication, to toyne themselves footthwith with all their forces to the Spaniards, against our most gracious Ladie Quene Elizabeth. Secondly, because Cardinall Allen did affirme openly, that the pope had made him cardinall with intent to send him as his Legate, for the swæter managing of the said great affayre. I will heere alleage their expresse words, as the secular priests haue published them in print. Thus they write;

O grace-
lesse Car-
dinall.

O most
cruell and
bloodie vil-
laine.

Father Parsons ascribeth it to erro2 of conscience, and want of courage, terming the same an effeminate dastardie, that we had then suffered her maiestie almost 30. yeares; o raigne ouer vs. He threatned vs with excommunication, and vtter ruine both of our selues and all our posteritie. if
we

We did then any longer obey or aide, defend or acknowledg, her highnesse to be our Queene or superiour; and did not forthwith ioyne our selues with all our forces to the Spaniards. The good Cardinall Allen by Parsons meanes is downe to say, that the Pope had made him Cardinall, intending to send him as his legate, for the sweeter managing of this (fozieth) godly and great affaire; and to affirme vpon his honoz, and in the word of a Cardinall, that in the fury of the Spaniards intended conquest, there should beas great care had of euery cotholike, and penitent person, as possible could be. And to allure the nobilitie of this Realme, he promised them to become an humble suter on their behalves, that (so as they shew themselves valiant in assisting the King of Spaine his forces,) they may continue their noble name and families. These words are set downe in the important considerations, page, 25. 26. quodl. 8. art. 7. page. 247. See the fourth booke and the fift chapter in the first section, and note it well.

See the third booke in the third aduisto.

For, he shal the nobilitie depend vpon the courtisie of the Spaniard: a goodly new recompence to all.

Sixtly, that by popish doctrine, euery papist is bound in conscience, to employ his person and forces by the popes direction. For in iustifying the disloyalty of Sir William Standley, a worthy papist laid downe this ground, viz. that in all warres, which may happen for religion; euery Catholike man is bound in conscience, to imploy his person & forces by the Popes direction; viz. How farre, when, and wher, either at home or abroad; he may and must breake with his temporall soueraigne. These wordes are sette downe, in the important considerations, page. 24. See the fourth booke and fift chapter, and note it well in the first section.

Out of these obseruations well marked and thzoughly pondered, the verity of my third conclusion, is inferred of necessitie. For first, seeing it is a matter of conscience, faith, and religion, to follow the Popes direction in all warres concerning religion, as is proued in the first obseruation; Secondly, seeing the Pope hath intended, willed, directed, and commanded, his english Priests & other his popish vassals, to ioyne themselves with the Spaniard, and to assist them

3 them with all their forces, as is proued in the first obseruation. Thirdly, seeing the Pope hath no such power and authoritie, as he may or can lawfully so will direct, or command, as appeareth by the first, Second third, and fourth, obseruations; it is so euident, as none hauing but common sense can denie the same, that the Pope hath erred *de facto*, euen iudicially, and in a matter of faith: when he affirmed it to be lawfull, and a matter of conscience, to obey his wicked and most execrable sentence; when hee appointed the English priests and others, to take part with the Spanish powers against their loueraigne. And heere by the way, the gentle reader may note this excellent and golden corollary; *viz.* that though the priests and all Papists hold it for a constant maxime, that the pope is the onely iudg in controuersies; yet doe the priests now when the case toucheth themselves, take vpon them to censure the Pope, and to say boldly, that they will not, because they are not bound, in such and such cases to obey him. Marke well for Christs sake, it is not my doctrine, but the doctrine of the secular Priests; and so of greatest force against them, and all other papists.

It is lawfull
for euery
christian to
iudge of the
Popes doctrine. See
the sixth
quodlibet
art. 10. in
fine and the
apologie.
page. 17.

The fourth conclusion.

The Pope hath no authoritie to asloyle or exempt the subiecces of this Realme, from the homage to her maiestie. This conclusion is cleare and plaine, by the free grāt and open confession of the secular Priests; where and when they write in expresse tearmes, as you haue heard in the chapters a foregoing more then once; that the Pope hath no power ouer y law of nature, which is indeed the law of God; & therfore he is no more to be obeyed therein, thē if he should command to commit adulterie, incest. or to murder our selues, or our parents, that I may vse the priests, their owne words. And the case is euident, to euery childe. for who knoweth not, that no inferiour hath power, to chaung or alter the law of his superiour. And yet is it cleare I weene, enen in the opinion of euery papist, that God is
the

For the
prooffe, see
the first ad-
uise in the
third realme
and note it
well.

the Popes superiour, and so the Pope hath not to chaunge
or alter his law. Now the difficultie is this, if there be a-
ny difficultie at all; whether the Popes fact, in asloplinge
subiects from their loyaltie, be against the law of nature,
or noe. To which I aunswere bylesly, that it is so. And
I proue it, because our allegiance to our soueraigne, is co-
pyied in the first precept of the decalogue, which is mo-
rall, and of the law of nature, vnder the name of parents.
For in the name of parents, are contained and vnderstood
all superiours, by what title or name soeuer they be termed.
all both old and late wryters without exception, doe so hold,
wryte, and beleue. If any papist can this denie, let him put
downe his reasons, & I am readie to reply vpon him. But
I suppose, none of the will oppose himselfe, against this vn-
doubted truth. I therefore conclude, that the late bishops of
Rome shew who and what they are, when they proudly
take vpon them, to asloyle subiects from their allegiance,
and naturall obedience to their Prince.

CHAP. X.

*Of the secular Priests, and there late Printed
Bookes.*

Paragraph. I.

Of there religion in matters of state.

The secular priests professe themselves to hould con-
stantly, euery point and article of the Romish faith.
For thus doe they wryte; name that article, or one point
of the catholike Romish faith, wherein the secular priests
doe either stagger in themselves, or seeke to seduce you.
These words are set downe, in the preface to the important
considerations, fol. 4. page. 2.

Touching this demande, I haue thought it worth the
labour to make a sincere answere vnto the priests, out of
their owne papers and wrytinges published to the iudge-
ment of the world. Partly, that they themselves may see (if
they will not continue obstinate,) their owne folly in reli-
gion,

See the
fourth
booke and
fourth
chapter, in
the 5. secti-
on.

gion, as also the great absurdities, which thereby they do unwittingly and unwillingly admit and defend. Partly also, that others may dislike their religion, and more zealously embrace the truth. First therefore, the bishoppe of Rome holdeth, that he may and can asloyle subiects from their allegiance, and deprive her maiestie from her royall diademe. The Iesuites affirme it. Cardinall Allane approued it, and your selues haue granted the same, as I haue already shewed. Now, either you, (the secular priestes I meane,) hold the same opinion, or not. If ye doe not, then are ye not such perfect papists, as you write. If ye doe so hold, then are you traytors against your soueraigne, as well as the Iesuites, whome yet your selues tearme arrant traytors, as they are indeede.

2 Secondly, the Pope holdeth, That Queene Elizabeth is not the lawfull Queene of England, but an usurper and pretended Queene. You know it, you write so. Now, if you hold not so, you are not perfect papists. If you hold so, you are arrant traytors. Beare with mee for my wordes, your selues haue prouoked mee thereunto.

3
See the
fourth ad-
uise, in the
answere to
the sixt
reason.

Thirdly, the Pope holdes, that her maiesties subiects may and ought, to take part with the king of Spain against her. If you hold not so, you are not perfect papists, If you hold so, you are ranke traytors.

4
See the
preface to
the discou-
rie, in the
end.

Fourthly, the Pope holds, that he may consecrate grains, and *agnus dei*, and graunt pardon to all, them, that will take parte with him against our soueraigne, and ble them as signes and seales of that couenant. If you hold not so, you are not perfect papists. If you hold so, you are traytors.

5
Fifthly, the pope holds and his papists with him, as I haue shewed; that subiectes must in conscience follow his direction, in all warres for religion. If you hold not so, you are not sound Romish catholikes or papiste. If you hold so, you are traytors.

Master Saunders a secular priest, iustifieth the rebellion in the North, and holdeth the Carles with their adherents,

rents, to be glorious martyrs. Morton and Webbe doe hold the same opinion, who are likewise secular priests. the Jesuites at Rome are of the same stamp, and defend the same treason in the highest degree. for Alphonsus the Jesuite then rector of the English colledge in Rome, caused the Organs to be sounded in the English chappell, & all the students to come to the chappell, (of which number my selfe was one.) and then and there hee himselfe putting on his backe a white surplesse, (to signifie forsooth, the puritie of the martyrdom,) and the stole about his necke, sang a collect of martyrs; so after his manner, canonizing Campion the rebell for a saint. This to be so, John Mush, one of these secular priests, knoweth right well, and cannot denie the same, seing himselfe was then present in the colledge at Rome. which publique solemnitie, for a traytorous Jesuite, (Campion I meane,) Alphonsus durst not haue attempted doubtles, vnlesse he had first obtained the consent of his generall; neither yet would he generall (for he durst not so haue done,) haue approued the fact, if he had not had the consent of the Pope, whose consent is the consent of all the popish Church. To which I must needes adde, that it is vsuall amonge the English papists, to keepe the reliques of Campion, Sherwin, and the rest; and to pray vnto them, as vnto the saints of God. Now, if you secular priestes hold not thus, you are not sound papists. If you hold so, you are arrant traytours. So then, the seculars are either not perfect papists, or els arrant traytours like the Jesuites.

Campion is canonized for a Saint.

The Seculars are either traytors, or not sound papistes.

Paragraph. II.

Of the staggering of the Secular Priests, in their asseueracions.

The priests write, that they cannot be iustly charged, to stagger in any point. Let therefore the indifferent reader, be an indifferent iudge in this behalfe. Marke the discourse. The secular priestes tell vs in their important considerations, page. 24. that a worthy man hath laid down

B

this

This wor-
thy man
was.
Cardinall
Allen.

this for a ground, that euery catholike is bound in consci-
ence, to employ his person and forces by the popes directi-
on, and at his becke to breake with his soueraigne. This
ground worke you sa, is flat treason, and yet the priestes
tearme him a worthy man, that laid the same. But how they
can this doe, and not stagger in their affirmance, let others
iudge.

2

The priestes likewise write in their important considera-
tions, page. 26. that Allan confessed openly, that the pope
had made him Cardinall, for the sweeter managing of the
Spanish forces; and yet with all, they tearme him the
good Cardinall. on the one side, they condemne the Spa-
nish forces; on the other side, they commend the chiefest a-
gent, in that most bloodie and traytorous complot. Againe,
in one place they say, they professe their obedience to y^e pope;
in an other place, quodl. 8. art. 1. They graunt, they may
not doe ought against parliament statutes. Loe, how they
stagger.

Quodl. 8.
art. 5. page.
213.

3

The priestes say further, in their important considerati-
ons, page. 15. and put downe these crypsele words; we had
some of vs greatly approued the said rebellion; highly ex-
tolled the rebels, and pitifully betwayled their ruine and
ouerthrow. Many of our affections were knit to the Spani-
ards; and for our obedience to the Pope, we all doe pro-
fesse it. The attempt both of the Pope and Spaniards
failing in England, his holinesse as a tempozall prince, dis-
plaied his banner in Ireland. The plot was to depzieue hir
highnesse first from the kingdome, if they could; and then by
decrees, to depose her from this. In all these plots, none
were more forward, then many of vs that were priestes.
These are their owne wordes. Out of which I note first,
that both the Pope and Spaniards where fully bent, to
depose our graticus Queene Elizabeth, from Ireland and
England by decrees. Secondly, that the priestes greatly
approued this rebellious course. Thirdly, that the priestes
highly extolled the rebels. Fourthly, that their hearts were
knit to the Spaniards. Fifthly, that the priestes did and still
doe professe, their obedience to the Pope. Sixtly, that in
all

See quodl.
8. art. 6.
pag. 243.

Behould,
how God
inforceth
the Papists
to disclofe
the very
truth. truth
will euer
preuaile in
time.

all these plots, none were more forward then the Priests. This notwithstanding, they tearme the said attempts rebellion, and the agents and dealers therein traytors: they put the Pope himselfe, in the predicament with the Spaniards, and they freely confesse, that they themselves were as deepe in all these plots, and as forward, as any others were. And yet forsooth, they would qualifie the matter so, as the state must needs beleue them, and acknowledge the fortune hearted iudicats. Our maiesties honourable counsellors, are so wise and carefull of their places, and charge committed to them, for the peaceable and godly managing of hir dominions; as I nothing doubt thereof, but they will looke narrowly into y^e practises of these good fellows, and trie them thoroughly before they trust them. They stagger you see in there assertions: and what they say in one place, that they gaine say in an other. They contemne equivocations in the Jesuites, and I feare me, that in matters of state, they doe no lesse equivocate themselves. they labour to haue a tolleration to liue as they list, and they are offended with the reuerend, wise, graue, and learned father, the good bishop of Durham; for that in a sermon at Paules crosse, he spoke against the said tolleration. But God of his mercie forbid, that euer any such tolleration be granted to them, for if it be true wh^{ch} Christ himselfe telleth vs, *Mat. 6.* that no man can serue two maisters, viz. which are opposite. and not subordinate thone to the other, as it is most true indeede; then doubtles cannot these Priests be true to her maiestie, who professe obedience to the Pope, her known professed enemy. But if they shall once ioyne with her good subiects, in prayer & sacraments openly in the Church, which God graunt: then may they be thought indeed, to be true and faithfull to her sacred person to her honour, crowne, and royall scepter. But in the *me* *cerim*, let vs I pray you beleue them at leasure.

See quodl.
9. art 8. pag
8. pag. 27.
et. quodl. 8.
art. 9. page.
277.

The Secu-
lar priests
in matters
of treason
and state,
seeme to
equivocate,

Paragraph. III.

*Of the dissimulation, which the priests seeme to use
in their bookes.*

The authors
booke saie
iustified by
the priests.

See more
hereof
in the third
booke, in
the fourth
adviso, in
the latter
end.

The priests seeme to deliuer plainely, and without all equiuocation, their great enmitie and hatred against the Iesuites, as who say almost nothing of them, which my selfe haue not ineffecte published afoze, both in my booke of motiues, and also in my booke of suruey. Where I wish the reader to note by the way, that my aduersaries haue therein iustified my writings, and are not able to charge me with any vntruth in that behalfe. The substance likewise of all and euerie thing and thinges, contained in their seuerall bookes and treatises, which I haue seene; viz. Their hope of peace, their important considerations, their sparing discouery, their dialogue, their relation, their quodlibets, and sundrie other of their bookes; my selfe vpon my owne knowledge, am able to contest with them to be a meere truth. But when they write, that they will stand to hir maiestie against her enemies, be their pretences neuer so faire, for their country, for religion, or what els soeuer can bee deuised; they must pardon me, if I cannot yet giue credite to their pennes, & that for sundrie reasons. First, because equiuocation is demed very lawfull, euen with the best papistes; three circumstances concurring, which I haue set downe in my booke of Suruey. Secondly, because the priests being as yet papistes, and so not acknowledging her maiestie, nor her maiesties to bee their competent iudges, may iustly be suspected in the premises. Thirdly, because the priests doe still write resolutely, that they will performe their obedience to the Pope.

Paragraph.

Paragraph. IIIL.

How the priests doe proudly want and bragge, of their mightie strength and forces.

Her Maiestie, as write the priests in their answere to the Jesuited gentleman, Page. 68. hath a wise counsell which cannot but see, that though for the present time, the estates ecclesiasticall and ciuill both of our countrey being so thoroughly settled as they are, it is meete (they thinke,) and easie (we know,) to keepe the Catholike vnder and suppress; yet what hereafter in a chaunge, and in a troubled state, our partie may worke it selfe, they may rather perhaps gesse, then preuent. Sure I am, we are not so ignoble a partie in the land, for all the persecution of these fortie yeares, but that the vnitie thereof with the rest at such a day, will perhaps be as requisite for our common weale, as any other. The consideration whereof, together with others no lesse important, may somewhat preuaile with so prudent a counsell as her Maiesties is, if not for a toleration of our rites, at least for a mitigation of our aggriefes in the meane time. Thus write the priestes out of these words.

I note first, that the papists expect a day, viz. the death of her Maiestie, eyther naturall or violent; whose happie life and victorizous raigne, God bleste with Nestors yeares, and defend her sacred person, her honour, crowne, and royall scepter, from all trayterous attempts and bloody designements, of the Pope, Spaniard, Jesuite, and other disloyall papists, now and euer.

I note secondly, that the priests expect trouble, rather then peace; in their long wished change, and conquest.

I note thirdly, that the priests boldly auouch, that her Maiesties graue counsellors cannot preuent the mischief, that the disloyall papists are able to worke in this land.

I note fourthly, that they proudly and malepartly, like saucie malcontents, auaint their partie to be so great after

Page. 68.

It is good and necessarie, to keepe the papists vnder.

See quodl. 8. art. 9.

Page. 270.

Loe, the papists expect a day, as Esau did when he meant to kil his brother.

Gen. 27.

41.

2

3

4

fortie yeares persecution, that the Quenees power must stand in feare thereof.

I note firstly that they seeme to haue conceiued an hope, that they shall as it were with bigge words and threats, enforce a toleration to be granted them. Where we thinke, they should rather feare, to procure sharper measure to themselves in time to come, then to live in hope of any toleration.

- 1 My reasons are these. First, because where they should haue rendered humble thanks, for her Maiesties great clemencie, they contrariwise bragge of their great partie, which her Maiestie might haue cut short before this day.
- 2 Secondly, because if their partie be great and strong, as they auaint it is, there is greater cause to keepe them vnder and suppress, then to giue them more scope, by granting a toleration.

Paragraph. V.

Of the popish Catholike religion of Secular priests, and why it is called Catholike.

Thus write the Catholike secular priests, of their popish Catholike religion. Is there any sinne (deare Catholikes,) rising vpon infirmitie, and frailtie of man, committed by an apostate, an infidell, an heretike, an atheist cast out of the fauour of God, and accursed out of his Church: but a Catholike may, & often hath fallen into the same, and yet remained constant in his religion to death: questionlesse, there is not. As innumerable examples of treasons, of murders, of adulteries, of incests, of drunkenness, of cursage, of what worst vice, doth verifie it in all nations, in all times, scyes, and sorts of people. These words are set down, in their pzeface to their important considerations, a little from the beginning thereof.

Note heere gentle reader, many most excellent epithites, which the secular Romish priests, ascribe to themselves, and to their Romish or popish Catholikes. *Viz.* That they may be traytors, murderers, adulterers, incestuous persons, drunkerds, couisers,

coufeners, and all manner malefactors; and yet be popish catholiks good enough, constant in the popish religion vnto death. If the papists theſelues had not written thus, who would haue beleueed me? none at all. But Gods ſpirit hath enforced their owne pennes, to teſtifie the truth againſt themſelues. Out of this their plaine doctrine, and open confeſſion; theſe golden corollaries, are deduced euidently. 1 Firſt, that the popiſh religion may fitly be termed Catholike; that is to ſay, generall or vniuerall; and the profeſſors of the ſame religion, Catholikes, that is, generalls. For in good ſooth, if they ſpeake truly of themſelues, all vices generally are in themſelues, and they are generally vitious, as their letters patents tels vs. Secondly, that where they imagine, there is a purgatorie after this life; it may ſeeme, that ſuch their opinatiue doctrine, proceeded of their moſt beaſtly liuing. 2 For treaſons, murders, adulteries, inceſts, drunkennes, couſenage, and al vices that can be, muſt needs haue a purgation doubtleſſe. And conſequentially, theſe notorious vices remayning in popiſh Catholikes vnto death, no maruell, if they dreamed of a popiſh new no purgatorie after this life. Thirdly, that the popiſh religion cannot be good. 3 For as Saint *James* ſaith, cap. 1. pure and ſound religion is this, to keepe our ſelues vnſpotted of this world. And therefore, ſeeing popiſh religion may ſtand with ſuch vices, it cannot be good.

Paragraph. VI.

Of the Romiſh late Engliſh Archpriest, and the excellencie of his creation.

IA good ſooth, we thinke his maſterſhip as farre to blame, as eyther of them, or moze; in that being a ſecular prieſt, he doth ſo tyrannize ouer his owne brethren by calling, and hath not the wit to ſee, how he is abuſed and made a puppie to dance after their pipe, and to execute what they doe commaund him. Theſe words are ſet downe, in the preface to their relation. In another place thus.

Becauſe none are indged vertuous, that oppoſe themſelues

Loc, their
Popish
Archpriest
is an idol.

selues against the Iesuites, or refuse to worshipping their Iesuiticall idoll our Arch-priest. But in good sooth master Blackwell, speake truly man; doth not that contention, in some sort touch your high authoritie? Was it not the ground of it? Did not our garboyles beget your greatnes? If master Welton had preuailed with vs, master Garnet would haue wiped your nose, for dealing like a young prince abroad as you doe. And therefore indeed in a right good sense, wee are your good masters, and so you ought to esteeme vs. These words are set downe, in the same preface to their relation.

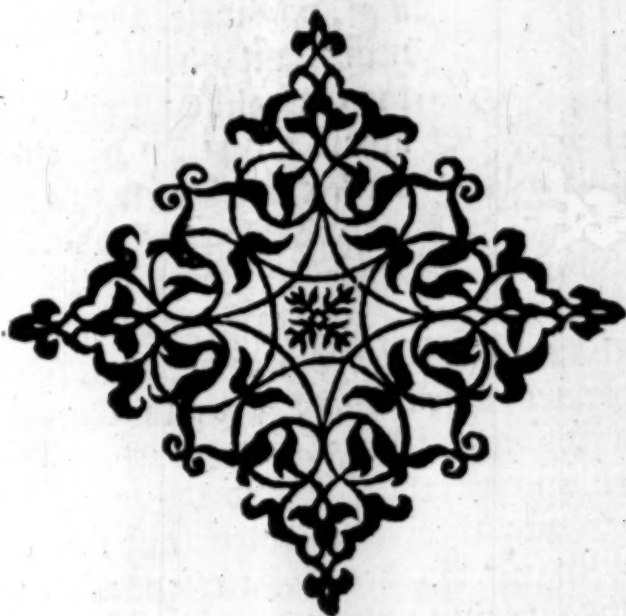
Note heere gentle reader, these important points with me. First, that the popish priests in this Realme are so multiplied, and become so strong and mightie, and haue conceiued so firme and constant hope, of their abilitie shortly to accomplish their long wished conquest; that they haue desired their Pope, to appoint presently some bishoppe or bishoppes ouer them. What would these boysterous Nimrods doe, if a toleration were granted them? if they be so sawcie, malepeart, and peremptorie, when they are in some sort by law kept vnder and suppressed; what troubles, what garboyles, what sedition and treacherie would they stirre vp, thinke you; If the magistrates should fauour them, in such sort as they desire? I doubt not, but her Maiesties wise and graue counsellors, doe sufficiently see, what marke these good fellows ayme at. Secondly, that the Iesuites labour with tooth and nayle, that they may haue all, and ouerrule all. And when they could not preuaile therein, as they wished directly, their solemne vowe withstanding it; they brought to passe by indirect meanes, that an Arch-priest to their liking, is appointed ouer all. This Lordly Arch-priest is *George Blackwell* forsooth, I know the man right well. He is made a puppet, to daunce as the Iesuites pipe vnto him. For he is the Iesuiticall idoll, as the priests write; and dareth to doe nothing, but as they commaund him; neyther may hee refuse to execute, whatsoeuer they will haue done. Thirdly, that it is true, which I probably foretolde long since in my booke of motiues. *viz.* That as the Romish English seminarie

minarie, beganne with an vngodly oath and dissention; so it would continue vnto the end. And I pray you, is it not this day apparant to the world? You see it, it can not bee denied. The priestes confesse, (as you heare,) that their contention was the ground of the Archpriestes authoritie; that their garboyles did beget his greatnesse; and therefore, that they are his good masters. Fourthly, that the secular priests the Romish seminarists, repute it no shame to publish in printed bookes; that the superioritie among them, proceedeth of sedition and factious dealing.

Happie are they forsooth, that are guided by such rulers.

Q

The





The third Booke, containing sundry
graue aduises, set downe for the good of
all true-hearted Subiects, least they be hereafter
seduced with Iesuiticall hypocrisie, and treache-
rous Poperie.

Adviso. I.

*Of Popish proceedings, against, Kinges, Potentates, and
Monarkes of this world.*



The Iesuite Parsons in his booke
Philopater, is verie peremptorie,
ste, and saule, verie boldly affir-
ming, that when kings defect from
the Catholike religion, and draw
others with the; then their subiects
are free, and both may and ought, (if
they be able, to cast such a man out
of his dominions. An other Iesuite giueth vs this lesson;
the quarrel for Religion (saith he) and defence of innocen-
cie is so iust, that Heathen princes not at all subiect to the
Churches lawes, may in that case by the Christian armes
be resisted. An other Iesuite saith thus; that Christians in
times past did not depose Nero and Dioclesian, and Iulian
the Apostata, and Valens the Arrian, and others: it was,
because Christians did then want temporall forces, for o-
therwise they might lawfully haue dealt so with them.
Thus it is written: quod. 9. art 4. q. 296.

Note here gentle Reader, that most vnnaturall rebellion,
is as a naturall or proper passion, so all seditious Popish religi-
on. which doubtlesse is a graue adviso, seriously to be thought
vpon.

Adviso.

Of the charitable physicke of the Iesuites.

If hereafter any Pope shall crosse the Spaniards plots and purposes, the Iesuites will haue such a figge in stoe of his paines that shall doe so, as no Ruebarbe, Angelica, Mithridate, or other medicine, or antidote, shall expell the venime, poyson or infection from his heart; nor any Bezar, Pearle, gold, or Unicoynes hohne, long preserve his life after it. And if there be, as there are, shewde suspicions in Rome, concerning the death of two Popes, two Cardinals, and one Byshop already; and that but for breaking, or rather intending to breake the Iesuites a little of their will, and vnbridled insolencie, and onely to refozme them in their order; then no maruell at their disignments for England; and much lesse doubt to bee made, what they would doe in such a case, if it came to canuassing for a kingdome. Thus is it written, quodl.8. art. 6. p. 245. It is true, that in France there are publike monuments of Iesuiticall tyrannie. For first, they procured Henric the third to be excommunicated, and then by degrees they murdered him. quod. 8. art. 8. p. 261. see the 2. Booke chap. 2 and 2. Parag.

The king
of France
murdered
by the Ie-
suits.

Note here gentle Reader, three important points with me. first, that our holy fathers, the late vpstart Iesuites, are not religious fathers as they professe to be but disordered, dissolute, and blood-thirstie companions. Secondly, that they are charged with wilfull murder, and that of no meane personages; but euen of Byshops; euen of Kings; euen of Cardinals; yea, euen of Popes themselves. Thirdly, that murder is a thing so common, or rather so connaturall to Iesuiticall faction; that if their purposes and plots bee but a little crossed, not onely by Barons, Earles, or Dukes, but euen by Kings, Emperours, and Monarkes; nay, euen by the Pope himselfe, whom they would be thought to honour aboue the rest; then doubtlesse, that Barron, Earle, duke, King, Emperour, or Pope, shall haue such a fig giue him by these skilful Phisitions, for his restorative Catholike anetpast; as he shall neuer after it, be in neede of any Christian preseruatiue post-past: this is a graue Aduiso, it doth pourtray our Iesuites gallantly, in their deserued and well besecming colours.

Loe, the
Iesuites
are most
skilfull
Phisitions.

Aduiso. III.

*Of Cardinal Allens intendment, against his prince
and native Countrey.*

IT can not be denied, but that in the yere 1588. Cardinall Allen compiled a booke, to be published when the Spaniards should haue arriued; to haue stirred vp all English papists to take armes against their Soueraigne, for the speedy conquest of their native Countrey. The first part of which booke, was intituled a declaration of the sentence: The second part. An admonition to the Nobilitie, and people of England: but presently vpon the ouerthrow of the great invincible Armado, vnder their heroical Adlantado, for shame of the world they procured the whole Impression to be burnt; sauing some fewe that had beene sent abroad by seahand to frindes, & such as had otherwise bene conueyed away by the Printer, and others in secret wise. Thus it is written, quodl. 8. art. 6. p. 240.

Note here gentle Reader, that Cardinall *Allen*, the chiefe gouernour vnder the Pope, in all popish English affaires; did further the Spaniards intended conquest of England, with all his might, strength, power, and force; and that hee published a most trayterous booke in his own name, for the speedy complement of that most cruell and bloody attempt: to which adde with mee, that the sayd *Allen* was sent by the Pope, to manage that great affaire: and was also made Cardinall for that onely ende and purpose, as I haue proued in the second Booke, ninth chapter, and third conclusion. now then, seeing the Pope, the Cardinall and the Iesuits, did all wholly intend the inuasion and conquest, & did at all times bend their Bulls, bills, libels, and all their forces, to depose her Maiestie from her Crowne and royall Scepter; and seeing also, that the Secular priests confesse freely, as is already proued in the second book, tenth chapiter, and second Paragraph, that many of their affections were knit to the Spaniards, and that none were more forward then they, in those bloodie treacheries; And seeing thirdly, that the said priests do still professe their obedience to the

the Pope in euerie thing, and humbly submit themselves and all that they haue written, to be decided, iudged, and censured, as shall seeme good to his holinesse; (for so they write, in their important considerations, pag. 43. quodlibet. 10. p. 342 et p. 361.) let them (the secular priests I meane,) say and write what they list and like, of their true and loyall hearts toward her maiestie; I for my owne parte will neuer giue credite to them, vnlesse they will ioyne with vs, in sacrament and common prayer. And I verely thinke, that whosoeuer shal make this discourse seriously, will be of mine opinion. For, concerning equiuocating and temporizing in state affaires, they are nothing inferior to the false cogging Iesuites.

They vtter in deed many truthes, but they doe it of necessity; so to be auenged of the Iesuites, and to be deliuered from their tyrannie. The Iesuites they spare in no respect; But Cardinall *Allan* they highly commend, and the Pope they dare not in any case offend. Which two, the Pope and the Cardinall, while they doe commend in manie thinges; they doe often vnwares, appeach themselves of high treason. I say, (vnles they ioyne themselves with vs in sacrament and common prayer;) because many disloyally affected subiects, will present themselves in the church with vs; as also eat flesh on fry days, and temporize with all companies, as is proued in the *Seuenth* *Preambles* 7. and *eight* *preambles*. But if they will receiue the holy Communion with vs, reade or singe Psalmes publikely in the Church with vs; that were a signe most probable, though not euer infallible. This is a graue aduise, it may not bee forgotten.

Adviso. III.

Concerning the appeale of the seculars to the Pope.

The institution of the Arch-priest was procured from the Pope, sea, and court at Rome; and that by a bull, and in such meaner, as not only a Premunire was incurred thereby by auncient lawes of this land, but also and much more by recent statute lawes, there being treason vpon

treason committed in the action, quodlibet 7. 6. art.
3. 4. 5.

This aduiso containeth matter most important; in regard whereof, I purpose in God to examine it *ad amissim*, for the better satisfaction of the indifferent reader.

The secular priests impute notozious treason to the Jesuites, (as appeareth by their owne words vttered in the defence of their appeale,) because the Jesuites procured the arch-priests authoritie from the Pope; but this notwithstanding they affirme peremptorily, that they themselves are cleare and free from all offence. For these are their words; the seculars are so cleare and farre from all danger of any offence, committed by appealing from the arch-priest to the sea of Rome; as most dangerous, vnjust, vn-naturall, indiscret, irreligious, and preiudiciall to all, both Pope, Prince, Church, common-wealth, and all estates, if they had not appealed. These wordes are set downe, quodl. 6. art. 5. q. 171.

Note here gentle reader, that these seculars are great wisemen in their owne conceits, and so they may rightly be esteemed, if they can make good indeed, that which they take vpon them in externall shewe of words; viz. that they may acknowledge and performe, their professed obedience to her maiesties knowne enemy the bishop of Rome; that they may submit themselves to his resolution in all thinges, and concurre with his bloudie designments; against the honour, state, crowne, regalitie, and life, of their naturall soueraigne. and all this notwithstanding, still be cleare and free from all offence. I will truly lay downe their owne reasons, in their owne words; and frame my sincere answere to the same. Which, when the indifferent reader shall haue perused dulie, all partialitie set a part; I wish, that he giue his censure accordingly.

The first reason of the Seculars.

To whome the iniurie is done, to him the right of reuenge doth accrue; but the popes holinesse was iniured, by the Iesuits their suggestion in obeying the bull. 1572. Thus doe they reason.

The Answer.

I say first, that the right of reuenge belongeth to God alone; for so saith holy writte. Vengeance is mine, I will repay. And so; this cause, when lawfull magistrates doe take reuengement vpon this or that malefactor, for his irregular and bad dealing; all such penall mulct is hereby iustified, for that they are Gods vicegerents on earth, and what they doe is done in his name, and by authoritie giuen them from aboue. So saith God himselfe; I say, yee are Gods, and ye all are children of the most high. Againe; thou couldest haue no power at all against me, except it were giuen thee from aboue. Againe; there is noe power, but of God.

Deut. 32.
v. 35.
Rom. 15. 19

Psal. 82. 6.
Iohn. 13. 1.
Rom. 13. 1.

Secondly, that iniurie was done to the secular Priests themselves, farre rather then to the Pope; and yet doth it not follow by any necessarie consequence, that they being priuate persons, either ought or could take reuenge, either vpon the Iesuites, or vpon their Iesuited Blackewell, that Romish traytorious arch-priest. For of priuate persons is this text verified; all that take the sword, shall perish with the sword.

2
Mat. 26.
v. 52.

Thirdly, that the greatest iniury of all, was done to our gracious Soueraigne, most noble Queene Elizabeth. For first, the Iesuits that procured the authority, and the Arch-priest excepting it, were all her maiesties naturally borne subjects and so thereby committed execrable villany, and intollerable iniurie, against her most sacred person. Secondly, the seculars being also her maiesties subjects, did in like manner offend most disloyally, against their most gracious

3
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If a like,
ergo trea-
sonable.

3

gratious and mercifull soueraigne; in submitting themselves to the Romish tyrannizing Bishop, the professed enemy of her honour, her state, her crowne, her life, & her regalitie. Thirdly, the seculars promised their homage and obedience to the Pope, so that he would make his good pleasure knowne unto them; and to signifie their alacrity herein, they designed two priests, Bishope and Charnocke by name, to take along, painfull, dangerous, and chargeable iourney, euen to the gates of Rome. but they were so farre from yeelding any obedience herein to her maiestie; that they would not once intimate the matter to her, or to her most honourable counsell. Nay, it is confessed plainly, that the Romish faith is defended outwardly, on both sides alike quodl. 4. art. 10. pag. 135.

The Second Reason.

The Iesuites in procuring the Popes Bull and authoritie, made it a matter of state in preiudice of regall Maiestie. But the seculars in appealing, made it a matter of conscience, thereby to resell, infringe, and abrogate, all such premunireall treacherie.

The answer.

- 1 I say first, that the seculars make it a matter of state, as well as did the Iesuites. For they protested solemnely to the Pope, that they would dutifully obey the authoritie of the arch-prieste, if his holinesse would so command them.
- 2 Secondly, that albeit the seculars did indenure indeede, to stay and hinder the arch-priests authoritie, yet was not that done for any loyall part in them, or seruiceable dutie to her maiestie; but for their owne freedom, and to defende themselves from Iesuiticall bondage. The disloyall act it selfe, was really and intrinsically the selfe same in them both; and not but accidentally and meere respectiue, different in the one and in the other. The popes authoritie

ritie and power, was acknowledged on both sides; the Jesuites urged his authoritie the seculars yielded to his authoritie; this only was the difference. The Jesuites affirmed, that the Pope had authorized the arch-priest; the seculars stood only upon this point, that so much was not yet known to them. So then, they differed not in the thing, but in the modification of the thing.

Thirdly, that the seculars made it in deede a matter of conscience; because it troubled their disloyall conscience, to disobey the Pope. Conscience they had, I graunt; but in respect of their bloud-thirstie Pope, not in regard of our most clement and mercifull soueraigne, Gods faithfull servant Queene Elizabeth.

The Third reason.

The pretence was made outwardly by the Jesuites, to be wholly for matters pertaining to the catholike Church, religion, and order in workes of charitie, piety, devotion, &c. Ergo, the seculars approving the contrarie, (that they neuer had such a meaning, neither did the arch-priest practise any such matter,) meddle no way in any thinges by their appeale, whereby a Premunire can be incurred, no not so much as interpretatiuely.

The Answer.

I say first, that the seculars haue an huge multitude of popish fauourites, as well counsellors skilfull in our municipall lawes; as others both of the nobilitie and gentry, as they confesse els where. This former I gather hence, for that they make a flourish of these wordes. (premunire, and premunireall,) wherein I confesse I haue no skill, as being noe parte of my profession.

Secondly, that albeit I am ignorant, what the lawe word (premunire) meaneth; yet doe I constantly auaunt, that if the Jesuites haue incurred the premunire, for their dealing in the arch-priests case and cause (as they affirme,

and I willingly admit, (then haue the seculars likewise incurred the same penunire; by reason of their appeale to the bishope of Rome. In which dispute, I am content to encounter with them, when they shall challenge me for the same.

3 Thirdly, that the seculars aswell as the Iesuites, (notwithstanding their contrarie pretence in outward shew of bare words,) did by their appeale to romish tyrant-repute her maiesties parliaments of no authoritie, her Statute lawes of no validity, her royall prerogative of no soueraigne excellencie; but ascribed all wholly and soly without respect of English regalitie, to their professed papall vsurpate primacie. All which shall (God willingly,) be made more plaine, cleare, and euident, befoze the end of this aduise.

The fourth reason.

The Iesuites bolster out and build, aswell the intended vsurpate authoritie of the arch priest; as also their owne treasonable attempts, plots, and practises, vpon the saide bull and his holinesse authoritie. *Ergo* none other to appeale vnto for iustice against them.

The Answer.

1 I say first, that this reason doth ouerthrow, abandon, and turne it selfe vpside downe; for seeing the Iesuites doe builde all their treasonable plots and practises, vpon the Popes Bull and authoritie; it had bene expedient, and agreeable to all right and reason; that the seculars, (if they doe or will acknowledge, any true loyalty and faithfull allegiance to Queene Elizabeth,) should not haue appealed to the Pope, the mortall knowen enemye of the said allegiance; but from the Pope to her Maiestie, or to some in authority vnder her. But the seculars haue no such meaning, because forsooth they will acknowledge no such allegiance.

2 Secondly, that seeing the seculars doe resolutely affirme, that

that there is none other to appeale vnto, but the Pope alone; they desperately appeach them selues of high treason. The reason is euident, because they peremptorily auouch, a force in potentate, yea a foraine knowen enemy, to be the competent iudge ouer her maiesties subiects, euen within her Maiesties Realmes, and dominions. Which themselves els where, graunt to be vnlawfull.

Quod.8.
art.1.pag.
223.

The fift reason.

The seculars by their appeale, clearely exempt, redeeme, and keepe out themselves, from acknowledging any obedience to that already premonitized arch-priest; & by consequent, from all danger of incurring a premonire.

The Answer.

I say first, that though the seculars doe not now acknowledge any obedience to the arch-priest; yet doe they acknowledge obedience to the Pope, which is an offence of like qualitie, and greater deformitie; and by consequent, they neither enioy immunitie from the premonire, neither from treason in the highest degree.

Secondly, that the seculars did once acknowledge *de facto* the arch priests authoritie, and humbly yeelded their obedience to him; viz. when they vnder stood by the Popes Breue, his holinesse, holy pleasure therein. And that, they now reuoke and denie the said obedience to the arch-priest; such deniall proceedeth of mere malice against the Jesuites, and Jesuited crew, and not of loyall dutie to Queene Elizabeth, whome they outwardly pretend to loue for seruile feare.

The sixt Reason.

They labour by their appeale, for securitie to her maiesties person, for quiet to the state, for auoydance of all inuasions, for cutting of all conspiracies, state-täperings, craspe- rating libels. &c. And for assurace of relaxation and freedom

from their heauie persecution, procured by the Iesuites against them, as well by false suggestions to his holinesse, as also by stirring vp other princes against our soueraigne and nation, & thereby bringing warres and feares vpon all, and heart breaking frownes to be cast vpon the innocent; *ergo* so cleare and farre from all danger of any offence. committed by appealing from the arch-priest to the sea of Rome; as most dangerous, vniust, vnnaturall, indiscret, irreligious, and preiudiciall to all, both Pope. prince, Church, common wealth, and all estates; if they had not appealed, but let the matter lie dead in discontent, obloquie, and danger of secret trialles.

The Answer.

For the better vnderstanding of this reason, and full answer to the same; I obserue first, in the contents thereof, the seculars are freed, and made cleare from all offence, by their appeale to the Pope.

1 Secondly, that if the secular priests had not appealed to the
2 Pope, they should thereby haue bene made vniust, vnnatural, indiscrete, irreligious, & preiudiciall, to Pope, Prince, Church, and all estates. These two obseruations are contained, in the words followinge the seculars their *Ergo*.

3 Thirdly, that this appeale was taken in hand, for her Maiesties security; which I gather out of the first line of the reason.

4 Fourthly, that the said appeale was for the quiet of the State.

5 Fifthly, that it was also for avoidance of inuasions, and cutting of conspiracies. These obseruations well remembered, the argument will be answered with all facilitie, but to the cold comfort of the seculars. For first, they appealed to the Pope, as is in the first obseruation; and so they are traytors to Queene Elizabeth. by the lawes of Englande.

1
See the answer to
the Iesuites
gentleman.
page. 14.

For as the seculars write els where, euerie appeale is an acknowledging of highest authoritie, in the partie appealed vnto. And this answer is confirmed by their fourth reason, where they flatly denie her Maiesties royall prerogative

gatine ouer them, while they affirme disloyally, peremptorily, saucily, and tootoo arrogantly, that there is no other to appeale vnto, but onely the bishoppe of Rome, whom they know (as is alreadie proued,) to be her Maiesties mortall enemy, and the chiefe agent, in all conquests, inuasions, plots, conspiracies, treasons, & bloodie intendments whatlocuer, against Queene Elizabeth, her sacred person, her Realmes, her royall honour, her princely Diademe, and most noble pecelesse regalitie. Secondly, by not appealing, seculars should haue bene vniust and vnnaturall, as is in the second obseruation, but to the Pope, not to Queene Elizabeth. To her, they are thereby in deed vniust, for that they withhold thereby, their homage due vnto her. to her, they are indeed vnnaturall, because they deny that loyalty, which by nature they owe vnto her, and they are in a sort naturalized to his disholie holines, by the said appeale: For they say flatly, in the next article of the same quodlibet, that they may not yeeld to the Iesuites, vntill his holines haue decided the cause in the court of Rome. And yet vniustly, they condemn themselves in an other place, graunting that they may not by worde or wryting, impugn the parliamentall Lawes of this land.

2

quodlib. 8.
art. 1. page.

223.

3

Thirdly, by not appealing, they should haue bene preiudiciall to prince, Church, and all estates, as is in the second obseruation; but not to the prince, Church, or State of England: ergo, to the prince, Church, and State of Rome, for of force they must so meane, the force of truth hath inforced their penne. Fourthly, they appealed for her Maiesties securitie, as is in the third obseruation; where I cannot enough admire, the impudent insolencie of these disloyall Seculars, who make a treacherous show, as if the securitie of their dread Soueraigne, did depend vpon their Popes good pleasure, and their treacherous appeale vnto him. Wherein they make hauocke of her Maiesties statute-lawes, which els where by popish statization and equiuocation, they say they may not offend. A note woorthy to be remembred. Fifthly, they appealed for the quiet of the state, which is as disloyally spoken, as the former, for

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The seculars are insolent fellows.

5

6 God auert, that the peace of her Maiesties state, and her
 Realmes, do at any time stand in neede of the Popes fa-
 uour, & the intreatie of the seditious Seculars. Sixtly, they
 appealed for the auoydance of inuasions and conspiracies,
 as is in the fifth obseruation; out of which confession, I
 inferre these two important collaries. First, that conspi-
 racies and inuasions are still intended, against her sacred
 person, her royall throne, her crowne, her state, and domi-
 nions. Secondly, that the Pope is the principall actor, in
 all plots, conspiracies, treacheries, inuasions, and con-
 quests; intended against the Queen, her realms, and faith-
 full subiects. I therefore conclude, that the Seculars are
 this day as dangerous, in all treasonable plots, bloody prac-
 tizes, and disloyall conspiracies, as they haue beene here-
 tofore. For albeit they belabour themselves seriously, to
 hide and bolster out all their cursed intendements, a-
 gainst their dread soueraigne and natie Countrey; especie-
 ally, when they are occasioned to speake of matters of state,
 as they doe or may concerne their owne persons; yet doe
 they but equiuocate and tempozize in so doing, and that as
 scornefully and treacherously, as euer did the Iesuites. Of
 which point none can be ignozant, that shall seriously per-
 use and ponder this discourse. Wherefore, as the Secu-
 lars say of the Iesuites, so say I of them; that though they
 sweare, can yet we not safely beleue them in state-affairs.
 the reason is euident, because they doe not acknowledge a-
 ny magistrate vnder her Maiestie, to be their lawfull and
 competent iudge. If they say, write, or sweare the con-
 trary, yet giue no credite to them therein: for euen then
 doe they seeke to delude the Magistrate, by their hypocriti-
 call and execrable equiuocations. Po, no, it neither doth
 nor can stand with popish religion; to thinke and beleue
 that Queen Elizabeth, (whom God long preserue ouer vs,)
 can ordeine any competent iudge ouer them. And conse-
 quently, vntill the Seculars renounce the Pope and his
 damnable proceedings, against Christian kings, their royal
 diademes, and sacred regalities; they will doubtlesse delude
 the maiestates, with their fondely inuented equiuo-
 cations.

Corall. 1.

Corall. 2.

See the
10. chapter
in the 3.
Paragraph
in the
second
booke.

In the se-
cond
booke,
chap. 3.
in fine.

rationes . This is a graue aduiso which may not be forgotten.

Aduiso . V.

*Of the opinion, affection, and true meaning of the seculars,
in all the treasonable practises, bloudie conspiracies,
and other disloyall intendments, against their
dread soueraine and native
countrie.*

The seculars conspire, concurre, and iumpe with the Iesuites, in opinion, affection, and inward meaninge; touching the Popes authoritie, the bloudie conspiracies, inuasions, conquest, & other disloyall intendments, against most noble Queene Elizabeth, and our native country. this I proue by manie strong, weightie, and irrefragable reasons.

The first reason.

The pretenses of such practises were generall, and common to all Catholikes alike, all maintaining one & the same opinion, concerning what might be done by Apostolicall power & authoritie, & neuer talking of what was necessarie. Thus is it written, quodl. 8. art. 9. pag. 277. but the seculars are papists aswell as the Iesuites, Ergo, of the same opinion with the Iesuites. Where the reader may see plainly; that the seculars iumpe with the opinion of the Iesuits, touching the popes authoritie. For by apostolicall power, they vnderstand the power and authoritie of the Pope. To which must be added, (which is already proued,) that the Pope hath excommunicated her Maiesty *de facto*, and hath beene the chiefest agent, in all treasonable practises, bloodie conspiracies, inuasions, conquests, and other execrable intendments; against her Maiesties person, honour, state, and dominions. To this must likewise be added, which is also proued; that the Iesuites affirme malepeartly, damnable, and disloyally, that the Pope hath done nothing in the premisses, but that he lawfully might doe.

Quodl. 8.
art. 9. pag.
277.

The

The second Reason.

Among many examples, of the deare loue and compassion of the Popes holines towards the inhabitants and princes of this land, in times of imminent commonwealths danger s; the chiefe since the Norman conquest, was shew'd in the daies and raignes of king Henrie the second surnamed Fitzempresse, and of his sonne king Iohn the third Monarke of England of a Plantagenets royall race. Against whom hauing vsed his fatherly correction, (as pastor vniuersall ouer the whole flocke of Christ,) for their great crueltie and tyrannie vsed towards their naturall subiects; yet vpon their repentance, mercifully receiuing them into grace and fauour of Gods Church againe; his holines on the behalfe of the second, did not onely accurse and excommunicate prince Lewis of France with all his adherents, forcing him to yeeld vp all the interest, right, and title, that he or his posteritie had or euer should haue to the English crowne, but also surrendred vp the said crowne of England franke and free, to king Iohn and his heires and successours from of the head of Cardinall Pandulphus, hauing sit enthronized thzee daies therewith in the Popes right. And thousands there are in England, that desire as much. Thus is it witten, quodl. 8. art. 9. page. 327.

Out of these words it is euidently deduced, that the Pope taketh vpon him, (though most iniuriously and tyrannically,) to translate kingdomes, to depose kings, Emperours, and Monarkes, and to bestow their princely Diademes and royall regalities, as seemeth best to his good pleasure. Yea, which is moze to be admired, the seculars, (who in outward shew of words by often and earnest protestations, affirme themselves to be most loyall subiects,)

- 1 approue the Pope in so doing. For first, where the Pope
- 2 had excommunicated and deposed king Henry, they terme it his fatherly correction. Secondly, they say he did it, by his
- 3 vniuersall authority ouer the whole Church. Thirdly, they terme the deposing of prince Lewis, and the restoring of king

king Iohn to the crowne, the chiefeſt fatherly compaſſion
 ſince the Roman cōqueſt. Fourthly, they tell vs, that Car- 4
 dinall Pandulphus was threē daies enthronized, with the
 crowne of England vpon his head, in the right of the Pope:
 which ſozaine tyzannicall fact, they commend & approue.
 Fiſtly, they tell vs, that the Pope enforced king Lewis, to
 yeeld vp his whole title and right, that eyther he oz his po-
 ſteritie had oz euer ſhould haue, to the Engliſh crowne. 5
 This they likewise approue and commend. Sixtly, they
 crie and exclayme with open mouthes, that thouſands in
 England deſire as much to be done. Which is all one, (as 6
 I interprete it,) as if they wiſhed the Pope to ſend ſome
 Cardinall from Rome, to be enthronized threē daies with
 the Engliſh crowne vpon his head, in the right of his holi-
 nes, and then to ſurrender it vp to Arbella, oz to ſome other
 popiſh ſanozite. For ſo the Spaniard oz other ſozeyner
 haue it not, they haue their deſire. We thinke, this my gloſſe
 ſwarueth not much from the text. The reaſon is cleare, the
 reader can eaſily make application thereof.

Loe, thou-
 ſands are
 bent and
 wiſh diſ-
 loyaltie.

The third Reaſon.

I know, that *Iure eccleſiaſtico*, and by the authoritie and
 ſentence of the Popes holines, much moze may be done,
 then hēere I will ſpeake of. But yet I thinke it will proue
 in the end the beſt courſe, for men not to doe ſo much as
 they may. Many things be lawfull, which are not expedi-
 ent. Thus is it written, quodl. 9. art. 3. pag. 293.

This reaſon *ab authoritate*, (for better reaſons then their
 owne grants and confeſſions, cannot be had,) is as ſtrong
 as the former. if it be well noted with the circumſtances
 thereof. For firſt, after Warſon, (who ſpeaketh in the name
 of the ſeculars,) had told vs by the doctrine of a learned
 man, that if we goe no further then to the law of nature, oz
 to the law of God, no king is depziued from his ſoueraign-
 tie ouer his ſubiects, though it be for the ſinne of apoſtaſie
 from faith; ſozthwith he addeth the words of this preſent
 reaſon,

¶

The Pope
hath greater
power
than
God.

Quod. 9.
art. 5. pag.
306.

Quod. 8.
art. 6. page.
24).

reason, affirming peremptorily, that the Pope can do more; then he will heere set downe. Secondly, he telleth vs here, that kings can neyther by Gods law, nor by the law of nature, be deposed from their crownes and regalities; and consequently, when he saith, the Pope can doe more, hee must perforce affirme both impudently and senselessly, that the Popes power is above the power of God. The latter he dare not say; and yet hath Satan so bewitched and besotted him, that it followeth necessarily of the former: that is, of the doctrine, which he deliuereth from the penne of a learned writer, and putteth it downe for good. Now what is it, that the Pope can doe more, then may be done by the law of nature and of God? forsooth, he can excommunicate kings, depose kings from their royall thrones, and put their Diademes vpon the heads of others. This is it, that Watson will not say heere, because it is not expedient. Yet unwittingly (the truth enforcing him,) he telleth vs no lesse in another place. For, a reuerend priest (saith he,) and ancient gentleman,ould master Middleton, was content at Parsons his motion, to subscribe to the title of Infanta; vpon condition, that she should be ioyned by marriage, to some noble or pære of our land, Thus they write, peruse the place quoted in the margent. Againe, in another place it is thus written; say then for the present, (which yet is more then I would willingly put to maintaine, the time of our afflicted state considered,) that his holines and the king of Spayne might lawfully haue taken armes, against her Maiestie and this her kingdome our native land; yet was it a shamefull part of father Parsons and his companions, to be the contriuers or instigators of it. These are the expresse words, of the place quoted in the margent. Out of these two seuerall assertions, the confirmations of the third reason generall; I gather first, that all the difference betweene the Iesuites and the Seculars, concerning the inuasion and conquest of this land, consisteth in this onely point, viz. that the Iesuites would haue the Ladie Infanta of Spayne to be the Queene of England, but the seculars will haue an English man, to be king of the

the land. They differ not in the thing to be done, but in the manner of contriuing the thing that should be done; not in the partie to be deposed from the crowne, but in the person that should haue the Crowne; not about taking the crowne from Queene Elizabeth, but about giuing the crown to the Spanish Ladie. The reason hereof is euident, because our Quodlibetist telleth vs roundly, that old Middleton consented willingly; to giue his name to the charter of subscription; in the behalfe of the Ladie Infanta of Spayne; vpon condition, that she should be married to some English noble man. Which disloyall narration, the secular Quodlibetist approueth and greatly commendeth, terming the said Middleton a reuerend priest and ancient gentleman. I gather secondly, that our Quodlibetist Watson, singeth the selfe same song with old trayterous Middleton. For he putteth the case; that the pope & Spanish king should be said to haue taken armes lawfully, against her Maiestie and her Realme of England. That done, forsooth, he telleth vs, that he would not willingly maintain that doctrine, the time & circumstances considered. Where he unwittingly auoucheth; that the Pope and king of Spayne might lawfully take armes, to depose her Maiestie from her royall Diademe. Yea, he granteth, that he would defend the same doctrine, but that the time is not correspondent therunto. Let the words be well pondered, and this will be the sense.

Marke this well, that ye may vnderstand it aright.

Loe, the secular priests are as traytours, as the Iesuites. See the first reason.

The fourth Reason.

The Quodlibetist and the seculars. doe often protest their obedience to the pope, and submit themselves and all their writings, yea, euerie word, syllable and title, to the censure of the Romane Church. One place may suffice, where these words are to be read. With all humble obedience to the sea Apostolike be it spoken. Quodl. 8. art. 8. pag. 267.

Imp. con-
sid. p. 43.
quodlib.
341 p. 267.
& p. 361.

This reason doth plainly conuince, the contents of this first *adviso* to be true. For how is it possible to conceiue, that they shall in true meaning, say or write any thing against the pope on the behalfe of her Maiestie; who protest zealously before God and his Angels, that they will yeeld all obe-

dience

dience to the pope, & ther efoze do submit themſelues and all their writings, ſentences, words, and ſyllables, to his cenſure and iudgement: it cannot be, they do but tempoꝛize in theſe ſtate matters, they uſe Jeſuiticall equiuocation.

The fifth Reason.

Loe, the
penall
lawes are
iuſtly
made a-
gainſt the
ſeminaries.

Loe, the
ſeminarie
priests are
traitors.
See the 3.
reaſon.

See the
4. booke
and 7.
chapter.

The ſeminaries were willing at the firſt, to colour, hide, and conceale all, making the Jeſuites cauſes, attempts, intents, practiſes, and proceedings, their owne in euery thing, vntill at laſt they were intangled, by penall lawes iuſtly made againſt them equally, as againſt the Jeſuites. Theſe words are ſet downe, in the preface to the Quodlibets, page. 6. Againe, in another place the prieſts write thus: we had ſome of vs greatly approued the ſaid rebellion; highly extolled the rebels, and pitifully bewailed their ruine and ouerthrow. Many of our affections were knit to the Spaniards, and ſoꝛ our obedience to the pope, we all do profeſſe it. The attempts both of the pope and Spaniard failing in England, his holines as a tempoꝛall prince, diſplayed his banner in Ireland. The plot was to depꝛiue her highnes firſt from that kingdome, if they could, then by degrees, to depole her from this. In all theſe plots, none were moꝛe ſoꝛward, then many of vs that were prieſts. Theſe are the expreſſe words of the prieſts, in their important conſiderations, page. 15. Loe, this reaſon is ſo plaine, that it needeth no application. All both Jeſuites and Seminares will obey the pope, and the pope will haue them to murder their ſoueraigne. Theſe things the ſeculars concealed a long time, and would neuer haue diſcouered them, if neceſſitie had not conſtrained them ſo to do. Foꝛ, as the common pꝛouerbe is, when thæues beginne to reckon, true folks ſhall haue their owne. I ther efoze conclude, that the ſeculars doe pꝛoue themſelues arrant traytoꝛs, and that when they ſay ought to the contrary, they doe then but tempoꝛize, diſſemble, and equiuocate. To which I adde, that when they ſay, (we ſay without all equiuocation,) then do they equiuocate in the higheſt degree, foꝛ *ſimulata ſanctitas duplex*

est iniquitas. The truth is this; if we will not be deluded, we must not in state matters giue credite to them. They utter many truthes indeede, but with an intention much like the deuils; who speaketh the truth in the beginninge, that he may deceiue in the ending.

Aduiso. VI.

Of the Popes double person, and disholy holinesse.

THus writeth our grame Quodlibetist; as the prudent Greeke appealed from Alexander furious to Alexander sober, and Bishop Crostrate frō Pope Adrian priuate to pope Adrian publique, and as *Summus pontifex in Cathedra Petri*; so may the seculars, notwithstanding any decree set downe by his holines to the contrarie, by wzonge infor-
mation giuen; appeale euen from the pope as Clemens, vnto his holinesse as Peter. These words are set downe, quodl. 6. art. 10. In the very ende thereof. By this doctrine so plainly deliuered, (which is a constant position in the Romish Church,) the seculars giue vs to vnderstand, that execrable and neuer enough detested fallacie; wherewith the Pope and his popelinges haue a long time seduced, the greater part of the christian world. *viz.* That the Pope may erre as a priuate man, but not as a publique person. Of which absurde doctrine I haue written at large, in my treatise intituled the hunting of the Romish sore. I will therefore at this present only speake thereof, as these words giue me fit occasion. First then; we see heere, that if we meane to wzinge any truth out of the Popes nose, we must haue recourse to his holinesse, at such time as hee is sober; not when he is furious, least he become starke madde, and forget so euer the knowledge of the truth. Secondly, we must haue his aduise, when he is a publique person, not a priuate man. Thirdly, we must goe vnto him, not as he is indeed, this or that pope; but as he is Saint Peter, that blessed Apostle of our Lord Iesus. Thus much is gathered out of this popish doctrine, by euident and necessarie consequent.

This is a maxime in the Roman church, see D. Elyes notes vpon the Apologie. p. 93. 31. et p. 103 6.

1

2

3

The Pope
may be
iudged, e-
uen
by Popish
doctrine.
See booke.
2. cap. 9.
c. 3.

- These points, if they be well marked, will vtterly confound
all popish doctrine, and turne it upside downe. For first, it
is a constant axiome in all popish doctrine that the pope and
none but the pope, must iudge in all controuersies of faith
and doctrine. This notwithstanding, we see by this popish
doctrine; that if the pope iudge of any matter, as he is fur-
ious, and not sober; as he is a priuate man, and not a publi-
que person; as he is Clemens, Sixtus, Adrianus, or some o-
ther like Pope, and not Saint Peter himselfe; then he may
erre, and so both be deceiued and deceiue others. Whereup-
on it followeth of necessitie, that euery one must examine
well the popes doctrine and iudgement, before he beleue
it; otherwise doubtlesse, he may receiue poyson for medicine,
falshehood for truth, & erroneous for orthodoxe christian doc-
trine. Nay, otherwise he cannot possibly tell when he shall
appeale from the Pope, as a false teacher and reducer of the
people. Secondly, the time cannot be named, in which the
bishope of Rome shalbe the bishope there, and not a publi-
que person at the selfe same time. for euen then, when he is
a sleepe, he is a publique person, or els no bishoppe doubt-
lesse. for once a bishope euer a bishope, by popish indelible
character. Yet I grant willingly, that a publique parson
may doe some act, which may be censured the act of a priuat
man; but that cannot serue their turne. Thirdly, if the pa-
pists will neuer appeale to the Pope, nor haue any inter-
course with him, vntill he be Saint Peter; they shall neuer
doe it, till the worlds end. Fourthly, if they will appeale
from the now Pope, as Clemens, they must perforce appeale
from him in ech respect; or els he must be christened againe,
and haue a new name. But pardon me, he was called Cle-
mens when he became their Pope. Be it so. Ergo when they
appeale from him as Clemens, they appeale from him as
Pope. For doubtles if he be not Clemens the Pope, he is not
Pope at all. Fifthly, if he be Peter by office or calling, then
is he alwaies Peter; vnlesse perhapes he be sometime Luci-
fer, which were a rare metamorphosis. Sixtly, this popish
distinction may fitly be termed, a trick of fast and loose.
For, if the Pope define a truth, they may say, he defined as

a publike parson. But if he define an errour, then they say, he defined as a private man. So doubtles it may be said in deede, that he can never erre; but some man in his coate, or some deuill under his pall. See the eleuenth aduise, and note it well.

How the Pope cannot erre, but the diuell in his coate.

Adviso. VII.

Of the penall statutes, against Iesuites and Seminaries.

Vntill at last they were intangled by penall lawes, which were iustly made against them equally, as against the Iesuites. Thus doe the seculars write of themselves, in the preface to the quodlibets. page. 6. towards the end. Againe, in an other place, I find these words. All priests & others, that are not of that seditious Iesuiticall and Spanish faction, are bound in charitie, as now the case stands, to detect them to the uttermost. First, for a caueat to the ignorant multitude seduced by them, hereafter to be ware of them. Secondly, per legem talionis, returning their malice, detraction, defamation, calumnation, obloquie, and what not invented by them against the innocent, vpon their owne heads. These words are set downe, quodl. 1. art. 4. page. 9. This is a most excellent aduise. For first, we learne heare by the seculars their owne free and voluntary confession, that which I could hardly haue beleued, If I had not found it written in their owne booke. viz. That the penall lawes of this land, are iustly made against the Iesuits and Seminaries. Oh swete Jesus: who could haue beleued this. This is that mightie point, against which all the papistes doe so often and bitterly exclaime; to witte, that the popish priests and Iesuites are put to death for their conscience, and not for treason. For seeing they graunt those penall lawes, by which they are conuicted of treason, to be iustly made against them; they doe consequently grant, that they are executed for treason. Yet it may also be said, that they die for their conscience, because their conscience is to take part with the Pope, and to make warre against their so- ueraigne

Note this word (iustly) for it is of great importance.

The Priests are bound to detect the Iesuits.

Loe here, the Priests confesse freely, that they are traytors.

2

ueraigne. We learne Secondly by this aduise, that the Iesuites are so seditious and traytorous companions; that the secular priests are bound in conscience, to detect and reueale there bad disloyall dealing. To which I must needes adde; as a pleasant adiunct, that these good fellows the seculars; are in the same predicament with the Iesuites, and guiltie of the selfe same treasons, as is alreadie proued.

Aduiso. VIII.

*Of the great, strong, and mightie frends, of
the Iesuites and seculars.*

The Iesuits thinke it is vnknown, vnder whose wings the arch-priest liues shadowed, or to and from whome the letter was sent on father Gerards behalfe, to wish her (after some few complements and thankses for the token shee sent him,) to keepe her Jewell (the said Gerard) well, &c. Who they be, that plie and plead for the Iesuites vnder-hand; or by whome they are backt, to be so bould as they are both in prison and abroad; to make their vaunt, that they haue more & greater friends, both in the English & Scottish court, then the seculars haue; more then halfe naming some particular Nobles and others, in high esteem and authority vnder her maiestie, that are secretly entered into league with them on the Spanish behalfe. These words are set downe, quodl. 7. art. 2. page. 188. Again in an other place, it is plainly written; that the Earle of Essex, was solicited to be the Kinge of Spaines close pensioner, for furthering of the inuasions. quodl. 7. art. 2. pag. 189. A Iesuite priest was sent from Parsons to the said Earle of Essex, to moue him to take a pension of the King of Spaine priuately for the aduancement of his designements. quodl. 5. art. 8. pag. 150. In an other place they write bouldly, that foure seminarie priests were altogether at supper, with a noble person, a Lord of high renoune; who would not sit downe, vntill they all were set and placed before him. quodl. 3. art. 1. page. 51. In an other place, it is thus written; these two noble persons

Note this
point well;
it is to be
admired,
and to bee
sought in-
to carefully

Sons are now most earnest persecutors of the Jesuites and Arch-priests sedition, falsehood, and faction. quodl. 4. art. 7. page. 126. In an other place thus; and other like speeches be vsed of him, to an honorable Earle, who told me it. quod. 4. art. 9. page. 132. In an other place thus; Parsons, in his bookes affirmeth the infortunat Howard of *Posfolke*, to haue bene one and the chiefe cause of the ouerthrow both of the Church and common wealth, yet with whome hee and his haue had, (I will not say haue, *videant ipsi*,) more inward and close dealing, for the aduancement to the crowne by marriage of the ladie Arbella. &c. and other means, then with any other house and familie. quodl. 7. art. 9. page. 212. This is a woorthy and a very golden aduise. For by it, hee that hath but one eye may see, what a dangerous kind of people the Jesuites and the seculars bee. For to say nothing of their practises with the late Earle of Essex, nor of that tender and deare familiaritie, which they haue with many of the nobilitie; this is a thing that maketh me sigh and grone, when I remember it; viz. That some nobles and others in high esteeme and authoritie vnder her maiestie; are secretly entered into league with the Jesuites, on the behalfe of the King of Spaine, for the longe intended conquest of this land. This, this, is it, which cannot but grieue and wound euen to the heart; all true hearted English, that shall heare the same. Not the seminarie doubtles of themselues, but the holy Ghost enforcing them thereunto, haue reuealed this notable stratageme. Yea, the seculars doe acknowledge thus much themselues, where they write in this maner; God hath most straungly and in very indeed (as it may bee termed,) miraculously reuealed the truth which longe hath bene hidden. quodl. 8. art. 9. pag. 267. Thus we see, the Priests haue discovered long hidden traytors, and detected many notozious treasons: yet not intending good thereby to Quene Elizabeth. but to their owne persons in their combat with the Jesuites. I trust her maiesties wise and faithfull counsellors, will haue due consideration of this aduise. *pauci sufficiunt sapienti.*

Note this point well.

Marke well for Christs sake.

See the replye to Parsons libell, fol. 68.

Aduiso. IX.

Of the Iesuiticall exercise and their profitable effects thereof.

3500.
pounds.

First Iohn Gerard the Iesuite caused Henrie Drurie to enter into this Iesuiticall exercise, and thereby got him to sell the mannoꝝ of Lozell in Suffolke, & other lands to y^e value of 3500. pounds; & got all the money himselfe; the said Drurie hauē chosen to be a lay-brother. Afterwards he sent him to Antwerpe, to haue his Pouitiat by the pꝛouinciall there, by name Oliuerius Manerius, (foꝛ at that time father Garnet had not authoritꝝ to admit any;) where after twelue oꝝ fourthteene daies he died, not without suspition of some indirect dealing.

100.
pounds.

Secondly, the said Gerrard gaue the same exercise to Maister Anthonie Rowse, of whome he got aboue 1000. pounds.

1008.
Markes.

Thirdly, the saide Gerrard gaue the exercise to Edward Walpoole, whome hee caused to sell the manner of Tuddenham, and had of him about 1000. Markes.

400.
pounds.

Fourthly, he gaue the exercise to Maister James Linacre his fellow pꝛisoner in the Clinke, from whome hee dyelwe there 400. pounds; and after wards got a pꝛomise of him of all his lands, but was pꝛeuented thereof by the said Linacres death.

1000.
pounds.

Fifthly, vnder pꝛetence of the said exercise, he couined syꝛ Edmond Huddlestons sonne and heire by sundꝛy sleights, of aboue. 1000. pounds.

Sixtly, he hath drawen Maister William Wiseman into the said exercise so oft, as he hath left him now very bare to liue. So he dealt also with Maister Thomas Wiseman, whose land he gotte, and the sent him to Antwerpe, where he died.

Seuenthly, he wrought so with Maister Nicholas King lately of Crayes Inne, as he hath gotten most of his liuing, and sent him to Rome. Maister Roger Lec of Buckinghamshire

shire hath beene in this exercise likewise, and is also by him sent to Rome.

Eighthly, in like manner he dealeth with such gentlewomen as he thinketh fit for his turne, and draweth them to his exercise; as the Ladie Louell, mistresse Haywood, and mistresse Wiseman now prisoner; of whom he got so much, as now shee feelth the want of it.

Ninthly, he drue Mistresse Fortescue the widowe of Maister Edmond Fortescue into his exercise, and so got a farme worth 50. poundes a yere, and paide her no rent.

Tenthly, by this his exercise of consinage, he perswadeth such gentlewomen as haue large portions to their marriage, to giue the same to him and his companie, and to become Nunnes. So he preuayled with two of Maister William Wisemans daughters of Broddocke; with Elizabeth Sherlie, bozne in Leicestershire; with Dorothy Buckwood Maister Richard Buckwoods daughter of Suffolke, who had a great portion giuen her by the Ladie Elizabeth Drurie her grandmother; with mistresse Marie Tremaine, Maister Tremains daughter of Co;newell she hauing a large portion; with Mistresse Mary Tremain of Dorsetshire, of whome he had aboute. 200. poundes; with mistresse Anne Arundle, of whom he got a great portion; with Ladie Marie Percie, who is now a Nunne at Bruxells. All these words of this holy consinage, I would say, exercise, are set down in expresse terms, quodli. 3. art. 10. toward the end. By this aduise wee may see, in what sort and by what meanes, our Iesuites haue enriched their coffers; and consequently, we may haue a coniecturall prognostication thereby, that they expect a day, when to bestow the same to their aduantage. In the meane time, if they with their coplices be permitted scot free; they will set the whole land on fire, with their seditious & bloudie treacheries.

Aduiso. X.

Of Iesuiticall religious pollicie, neuer inough
to be admired.

It is a plaine testimonie of no religion in the Iesuites, but flat Atheisme, making religious pietie, but oniy a matter of meere pollicie. These words are expressely set downe; quodl 6.art.4.pag.168.

There is not a Iesuite, nor a Iesuites fautour any where to be found, but he hath a sowle tast of Atheisme, either directly *per se*, or indirectly, or *virtute primi & principalis agentis*. The experience whereof, halfe witted men may see in England, and els where. These expresse words are set down quodl.4.art.4.p.113.

The Iesuites haue most traytozously cast the platforme, & doe goe about so much as wit of man can deuise. to bzing all Kinges, pzinces, & states in christendome, vnder their subiection. quodl 9.art.7.page.313.

They (the Iesuites) haue made religion, but an art of such as liue by their wits, and a very hotch potch of *omnium guberm*. These words are set downe; quodl.2.art.8. page. 44.

The Iesuites, during the time of their rebellious practises and conspiracies, against the late King Henrie the 3. of France, & Henry now regnant the 4. did cast at the whole kingdome and crowne of Fraunce. quodlibet. 9. art. 6. page. 311.

The seculars will be, when not one Iesuite shall be left aliue in the world, (vnlesse they amend their manners, and refozme their order,) but all damned for heretikes, or thrust out of Godes Church, as apostataes and Atheistes. These words are to be read, quodlibet. 2.art. 7. page. 42.

How the Iesuites haue abused that sacred seale (of confession) of purpose to tyrannize ouer poore soules, as getting thereby occasion to intrude themselues for disposing and managing of their wordly causes, I leaue it to sundry
reports

reports and wofull experiences, whereof mistresse Wibur in Kent together with her husband. can and will be witnesses another day, against father Curry the Jesuite, vnlesse his repentance were great for it, ere he died. These words are set downe, quodl. 2. art. 4. page. 69.

Onely in hell and amongst heretikes *ordo negligitur*, Ergo, the Jesuites appointing vs a superiour (without order,) doe imitate one of these, (the diuels, or heretikes.) These words are set downe. Quodl. 6. art. 4. pag. 164.

One is in time of solemne processions, at which it hath beene noted, that the Jesuites will seldome or neuer come. These words are to be read. Quodl. 3. art. 1. page. 51.

The power of priesthood is called into question, by these new religious Scribes and Pharisees, (the Jesuites.) These words are set downe. Quodl. 2. art. 7. page 42.

It followeth, that they must eyther renounce the Catholike Churches authoritie, in crediting these false hearted, seditious, and erroneous Jesuites, or else renounce the said Jesuiticall doctrine. These words are set downe, Quodl. 2. art. 7. page. 42. By this Aduiso we see plainely, that whosoever followeth the doctrine of the Jesuites, must of necessity renounce Christs Church. He vpon them therfore, and their badde religion.

Aduiso. XI.

Of the testimonie, that the Iesuites giue to the Pope.

They (the Jesuites) haue preached openly in Spayne, against Pope Sixtus the last of all holy memorie; and rayling against him as against a most wicked man and monster on earth, they haue called him a Lutheran heretike; they haue termed him a Wolfe, they haue said, he had vndone all Christendome, if he had liued. And Cardinall Bellarmine, being asked what he thought of his death, answered thus: *conceptus verbis, quantum capio, quantum sapio, quantum intelligo, descendit ad infernum.* Thus in English; as farre I can perceiue, vnderstand, and apprehend, our pope is gone to hell. They gaue him doubtlesse, a merie

See the
Sixt Aduiso
and note
it well.

farewell. These words are set downe, quodl. 3. art. 2. page. 57.

The Iesuites hold and defend this proposition, *hominem non christianum posse esse Romanum Pontificem*. A man that is not a Christian, may be the bishop or Pope of Rome. These words are set downe in the discouerie. page. 37. quodl. 4. art. 2. page. 100. This is a worthe Aduiso, which must be well marked and remembred, for it giueth poperie a deadly wound. First, we see here, that the Pope may be an eth-
 nicke or atheist, and consequently, that the Church of Rome
 may be ethnicall or atheall, such as is their head. Secondly,
 that the pope, euen by confession of the greatest papists,
 may be an heretike, & that their late pope was one *de facto*.
 Thirdly, that euerie pope holdeth not in euerie point, the
 late Romish religion. For, (if they write truly,) this late
 pope Sixtus disliked of popish auricular confession. Fourth-
 ly, that it is lawfull to iudge both of the popes religion, and
 of the pope himselfe. For we see here, that the Iesuites did
 iudge the pope. Yea, our quodlibetist telleth vs in another
 place, that the Iesuites affirmed the pope, to haue erred in
 absolving the French king. quod. 4. art. 2. page. 101. See
 the fourth Preamble, and the first Aduiso sup.

King Hen-
 ry now
 regnant.

Concerning the pope, how he both hath erred and still
 both erre, as also how both he hath bene iudged, and this
 day ought to be iudged, euen of his dearest popelings; I
 haue sufficiently proued elsewhere; neuerthelesse, for the
 full satisfaction of the reader, I will here adde a little,
 which in the former bookes is wanting, and cannot but wel
 content, euerie indifferently affected person.

Master Doctor Gerson a famous papist, and chancelloz
 of the vniuersitie of Paris, doth make the case so plaine in
 many places of his works, as none that with iudgement
 shall peruse the same, can stagger or stand in doubt thereof.
 Some few places onely I wil heere allege, referring the
 Reader for the rest, vnto the authoz himselfe in his bookes.

The first place is conteyned in these expresse words:
*concluditur ex hac radice duplex veritas. Prima, quod de terminatio
 solius papa in his que sunt fidei, non obligat ut precise est talis, ad
 credendum*

credendum: alioquin staret in casu, quod quis obligaretur ad contra-
dictoria, vel ad falsum contra fidem.

Gerson. pri.
part. de exa-
min. doctri-
nar. confi-
der. 2.

Out of this route is concluded a double truth. First, that the resolution or determination of the pope alone, in things belonging to faith, as it is precisely such, (not confirmed by a generall counsell,) doth not tie or bind a man to beleue it. For otherwise the case might so fall out, that one should be bound eyther to beleue contradictories, or else falshood against his faith.

The said Gerson, after he hath in the same place by me quoted in the margent, delated at large, that the popes erroneous doctrine must be controlled by a generall counsell, addeth these expresse words: Cui legi haud dubie subest papa licet hactenus multis hæc veritas non placeret propter inordinatū, fauorem ad summum pontificem, vel scripta sua male suscepta, plus quam ad Christū & Euangelia. Nunc autē opposita falsitas est hæresis expresse damnata per concilium Constantiense, cum alijs multis in vtilitatem totius politix Christianæ:

Gerson, ubi
supra.

To which law the pope doubtlesse is subiect, although hitherto this truth did not please a great many, by reason of their inordinate affection to the pope, more then to Christ and his gospel. But now the opposite falshood is an heresie, flatly condemned by the counsell of Constance, together with many other things for the good of all Christian pollicie.

The second place is conteyned in these words: Concilium generale sic est supra papam, & alium quemlibet de ecclesia, quod ipsum papam potest deponere pro quocunque crimine, de quo notorie & incorrigibiliter scandalizatur ecclesia. Hoc est practicatum dudum de papa Ioh. 12. & nunc de Ioh. 23. In cuius deiectione non inseritur, quod fuerit hæreticus, vel à fide deuius.

Gerson. pri.
part. in
serm. pro vi-
agio regis
Roman.
part. 3. di-
rect. 1.

A generall counsell is so aboue the Pope, and every one of the Church, that it hath power to depose the Pope, for what crime soeuer, whereof the Church is scandalized notoriously and incorrigibly. This was done vpon Iohn the 12. Long sythence, and now vpon Iohn the 23. of that name,

name, in whose detection it is not inserted, that he was an heretike, or had swarued from the faith.

*Gerson in
pri. part. in
serm. pro
viagio regis
Rom. di-
rect. 2.*

The third place is conteyned in these words: Concilium generale potest eum quem reputat summum pontificem, nedum consultiue inducere, sed authoritatiue compellere ad offerendum viam cessionis, vel ad cedendum papatui, etiam sine culpa licet non sua sine causa.

A generall counsell may not onely by way of counsell induce him, whom it reputeth to be the lawfull Pope; but also by way of authoritie compell him to offer to giue place, or to depart from the Popedome in verie deed; yea, without his owne fault, though not without a cause.

*Gerson pri.
part. de sta-
tibus ecclesi-
astic. con-
sider 3.*

The fourth place is conteyned in these words: Status papalis, non eximit papam à legibus purè diuinis, quæ vel in euangelij, vel generalibus concilijs positæ sunt. Et ex hoc consequenter patet, quod papa subijcitur legi de correctione fraterniterna. Si peccauerit in te frater tuus, &c. Sic quod potest fraternaliter corripi, dum peccat. Et si tandem nolet audire ecclesiam, quam generale concilium representat, debet haberi sicut ethnicus & publicanus. Et ita potest hoc modo per concilium, vel iudicari, vel coerceri, vel pro excommunicato haberi.

The Popes estate doth not exempt the Pope from the pure diuine lawes, which are set downe eyther in the gospels, or in generall councils. And hereupon it is cleare consequently, that the Pope is subiect to that law of fraternall correction, if thy brother offend against the, &c. So that he may be reprovued brotherly, when he sinneth. And if at length he will not heare the Church, which a generall counsell doth represent, he must be reputed as an Ethnicke and Publican. And so he may this way by a counsell either be iudged, or corrected, or reputed an excommunicate person.

*Gerson in
serm. cor. 2.
concil. Con-
statn. K.
prim. part.*

The fift place is conteyned in these words: Ecclesia vel generale concilium potuit & potest congregari, sine expresso consensu vel mandato papæ, etiam rite electi & viuentis, in multis casibus.

The Church or generall counsell both might and may be

be called together, without the expresse consent or mandate of the pope, euen when the pope is lawfully elected and liuing, and that in many cases.

Againe, the same Doctor hath these words : Ecclesia vel generale conciliū eam representans, est regula a spiritu sancto, directa tradita à Christo, vt quilibet cuiuscunque status etiam papalis existat, eam audire ac eidem obedire teneatur, liouin habendus, est vt ethnicus, & publicanus.

*Gerson ibi-
dem.*

The Church or generall councill representing it, is a rule directed of the holy Ghost, and giuen vs of Christ, that euerie one of what state soeuer euen papall, must heare and obey the same, or else he must be reputed as an ethnick and publican.

The first place is conteyned in these words : Concilium generale potestatem a Christo immediatè habet, cui quilibet cuiuscunque status vel dignitatis etiamsi papalis existat, obedire tenetur in his quæ pertinent ad fidem, & extirpationem schismatis, ac generalem reformationem ecclesiæ dei, in capite & in membris.

*Gerson in
serm. pro
viaggio regis
Romanoru,
direct. 1.
prim part.*

A generall councill hath power from Christ immediatly, to which euerie one of what state or dignitie soeuer he be, yea the pope himselte, is bound to yeld obedience, in those things which pertayne to faith, and extirpation of schisme, and the generall reformation of the Church of God, in the head and in the members.

The seventh place is conteyned in these words : Iohannes (papa) non est accusatus vel conuictus de hæretica prauitate, & tamen concilium vocauit & indicauit ipsum, tanquam suum subditum. Vnde & in toto processu vsque post sententiam definitiuam suæ depositionis, reputans est ab eodem concilio verus papa.

*Gerson pri-
partie, in
tractatu de
appellatione
à papa circa
medium.*

Pope Iohn was neither accused nor conuicted of hereticall prauitie, and for all that the councill both called him and iudged him, as their subiect. Whereupon the councill reputed him the true Pope, in all the time of their proceeding against him, vntill after the definitiue sentence of his deposition.

The eight place is conteyned in these words : In causis

Gerson vbi
supr. in 2.
proposit.

fidei non habetur in terra iudex infallibilis, vel qui non sit de-
uiabilis à fide de lege communi, præter ipsam ecclesiam
vniuersalem vel concilium generale eam sufficienter repræ-
sentans.

In causes of faith there is no infallible iudge vpon earth,
or which cannot swarue from the faith by the comon course
of Gods proceeding, lauing the vniuersall Church or a ge-
nerall counsell.

Thus you see at large, the constant doctrine of this great
Doctor, and famous papist; who was present at the coun-
cell of Constance, and one of the best account in the same
counsell. Out of whose words I gather many verie excel-
lent documents, well worthie to be written in golden let-
ters. First, that no Christian is bound to beleeue the de-
cree, definition, determination, or resolution of the Pope,
as he is barely and precisely Pope, or Bishoppe of Rome,
without the assistance of a generall counsell. Secondly,
that the Pope may erre both priuately and publikely in
resolutions of faith, aswell as other bishops and ministers
of the Church. Thirdly, that the Pope is subiect to a gene-
rall counsell, and may be controlled by the same. Fourthly,
that the contrarie opinion is a flat heresie, condemned in
the counsell of Constance. Fifthly, that an inordinate affecti-
on to the bishoppe of Rome, withholdeth many men from
the truth of Christs Gospel. Sixthly, that a generall coun-
cell is so aboue the Pope, that it hath power and lawfull au-
thoritie to depose the Pope, for any notorious crime what-
soeuer. Which authoritie (saith this great papist,) was
practised and *de facto* put in execution, both in Pope Iohn the
12. and in Pope Iohn the 23. of that name. Seventhly, that
a generall counsell hath full power to compell a Pope law-
fully elected to the place, to renounce and forsake the pope-
dome, and to giue place to him whom the counsell shall ap-
point. Eighthly, that if the pope shall withstand the counsell,
and refuse to obey the decrees and constitutions thereof; he
must be excommunicated, and reputed as an Ethnicke and
publican. Ninthly, that a generall counsell may be summo-
ned and kept, without consent of the pope, that is both law-
fully

fally elected and then living. Tenthly, that the Church or
a generall counsell is a rule set downe by the holy Ghost,
and giuen vs by Christ, to which all people, aswell the
pope as others, must yeeld obedience, or else be as the eth-
nicks and publicans. Eleuenthy, that neither the pope, nor
any one man vpon earth is or can be an infallible iudge in
matters of faith. Twelstly, that the iudgement which we
must rest vpon, in all controuersies of faith and religion; is
eyther the vniuersall Church, or a lawful generall counsell.
This is sound and most Catholike doctrine, though procé-
ding from the penne of a great papist. Which doctrine as
the counsell of Constance did approue, so do I embrace the
same with all my heart; humbly thanking God, that by the
mightie power of his truth, our aduersaries are enforced
to deliuer vs the truth against themselves. This doctrine
is proued more at large in my my booke of Potiues, and in
my Suruey; in many places also of this present volume, e-
uen by the confession of the priests vnawares; and shall be
confirmed God willing, in my Golden ballance of triall,
now readie to the presse.

Aduiso. XII.

Of the tolleration expected by the Seculars.

Teaching the tolleration which the secular priests asme
at, I will only put downe the reasons which perswade
me, that it cannot stand with the peaceable gouernment of
this land, referring the decision thereof as appertayneth,
to the graue consideration of higher powers. The same to-
leration is no lesse dangerous, in the kingdomes of Scot-
land and Ireland, a poynt that would not be forgotten.

The first reason.

In the booke which Cardinall Allen published in his
owne name, when the inuasion of England was chiefly
intended, with the cruell massacre of her Maiesties sacred
person, in the yeare 1588. (which booke the Iesuites partly
framed to his hands,) they first make their entrance in

See the
Apologie,
page. 172.
and note
it well.

Loe, the
like trea-
son was
neuer hard
of to this
day.

These
words are
set downe.
quodl. 8.
art. 7.
page. 247.

This n'y
selfe know
to be so.

to their discourse, with a most odious and shamefull declaration against her Maiestie, thereby to stirre vp her subjects hearts to contempt of her highnes, and to make her beholden euerie where for odious both to God, to the world, and to all good men. Secondly, in that booke the Cardinall and the Iesuites threaten the nobilitie, gentrie, and all the rest of the inhabitants of this kingdome, with losse of all their goods, their lands, their liues, and with damnation besides, except that presently vpon the landing of the Spaniards, they ioyned themselves and all their forces, men, munition, victuals, and whatsoever else they could make, with that Catholike armie. The words of that booke be these; if you will auoid (say they) the popes, the kings, and other princes high indignation, let no man of what degree soeuer, obey, abet, aide, defend, or acknowledge her, &c. adding, that otherwise they should incurre the Angels curse & malediction, & be as deeply excommunicated as any, because in taking her maiesties part, they should fight against God, against their lawful king, & against their country. *Ergo* the Iesuites are vnfit men to enioy any toleration, in a well managed commonweale. And whatsoever I say of Iesuites concerning this toleratiō, I vnderstand y same indifferently of the secular priests. My reasons mouing me therunto, are manifold. First, because Cardinal Allen (with whose opiniō all the seculars did euer iumpe,) put his owne hand to this shamelesse & abhominable libell. Secondly, because many of the secular priests were in the campe, as is said in the same article, which is quoted in the margent. Thirdly, Because Ballard the secular priest, did at his comming ouer, about the yeare 1586. deliuer a like message to al reconciled persons, buzzing into their eares, to acknowledge the quē of Scotland for their soueraigne. Fourthly, because all the seculars professe their obedience to the Pope, and are still deuoted to him, euen as they were before. Fifthly, because the seculars iumpe with the Iesuites, in all things concerning the Popes authoritie; as is already proued.

The second reason.

Many nobles and others in high esteeme and authoritie
vnder

Under her maiestie, are secretly entered into league on the behalfe of the Spaniard, and that by procurement of the Jesuites, as I haue proued in the eight aduise; *Ergo* the Jesuits, and seculars are vnfit men, to enioy any toleration in a well managed common weale.

The third Reason.

All papists must imploy their persons and forces by the Popes direction, how farre, when, and where, either at home, or abroade; as men bound in conscience to further all warres for religion, and to breake with their temporall soueraigne at the Popes appointmēt. This is proued preamble. 18. *Ergo* Jesuites and Seculars, &c.

The fourth Reason.

The King of Spaine plotteth and by Jesuiticall faction resolueth, to procede where his father left against England. And for this ende sundry persons are sent into England, to be agents in that behalfe. This is proued preamb. 19. *Ergo*.

The fift Reason.

The seculars confesse in plaine tearmes, that the penall statutes are iustly made against them. this is proued in the seuenth aduise. *Ergo* vnfit men to haue a toleration.

The sixt Reason.

The seculars commend the pope, for taking the English diademe from the king, and highly approue the disloyal fact of Cardinall Pandulphus, in keeping the said English crowne three dayes vpon his heade in the Popes right; *Ergo*. &c. This is proued in the first aduise, in the second reason.

The seuenth Reason.

All that come out of Spaine, must sweare to be rancke traytors

traytors against Quene Elizabeth. This is proued in the second booke, chapt. 4. page. 6. *Ergo. &c.*

The eight Reason.

The seminaries in Spaine were intended and erected, of purpose to cause a conquest, and to bring England into the slavery of the Spaniard. This is proued, quodlibet. 8. art. 10. page. 278. *Ergo. &c.*

The ninth Reason.

The seculars in their answer to the Jesuited gentlemen, doe proudly vaunt of their great power and forces, in the 68 page. *Ergo.*

The 10 Reason.

In all the bloudie attempts and treasonable practises of the Pope and Spaniards, none were moze forward then the secular priests. This is proued in the important considerations, page. 15. *Ergo.*

The 11. Reason.

The seminaries were willing to colour, hide, and conceale all the attempts, intents, practises, and proceedings of the Jesuites, untill they were intangled by penall lawes. these words are set downe, in the p̄face to the quodlibets. *Ergo.*

The 12. Reason.

All papists (seculars and Jesuites,) maintained one and the same opinion, in all the practises and bloudie complots concerning England. This is proued. quodli. 8. art. 9. page. 277. But some seculars were as forward against Quene Elizabeth, as the bloudie Spaniards, as is proued in the 10. Reason. *Ergo* vsit men to haue a tolleration.

The

The 13. Reason.

The seculars graunt freely, as is already proued at large; that they haue many friends both of the nobility, and of the gentry, who loue them dearely, & are deuoted to the Pope. Ergo. many other reasons may be gathered to this effect, out of this precedent discourse; but I will not stande vpon the matter. Her Maiesties graue and wise counsellours, know best what is to be done herein. onely this I wish to be remembred, (which is already made manifest in the second booke, chapter. 4. paragraph. 1.) that the Iesuites are banished out of the kingdome of France, for their seditious dealing there. For doubtlesse, if they be vnfit persons to dwell in that Realme; where popery is openly professed, and therefore are banished from thence; it seemeth not to stand with christian policy, to grant them a tolleration to liue as they list in England. And seeing the seculars were as deepe & as forward in all bloudie practises, as y^e Iesuites of spaniards, (as is already proued;) & seeing with all, they doe still professe their obedience to the Pope, her Maiesties professed mortall enemye; they seeme as dangerous, and as vnfit to enioy a tolleration, as doe the Iesuites. What say I of a tolleratiō? seeing the seculars cōfesse (as I haue proued,) that the penall lawes are iustly made against them; it were not a misse thinke I, if this their generail maxime were put in execution; viz. *fiat iustus, & ruant caeli*. For as our quodlibetist telleth vs, the execution of priest-hood and treason are now so linked together by the Iesuites in England; as they cannot exhort any to the catholike faith, but *dogmatizando*, in so doing they draw him in effect to rebellion. quodl. 9. art. 4. page. 304. note the next reason.

Quodl. 7.
art. 7p 196.

The 14. Reason.

The Pope will not suffer nor permit the Iewes to dwell in Rome, vnles they will orderly and dutifully heare the popish sermons in their popish Churches; and yet are the

I speake
this of my
owne
knowledge,

popish

popish sermons as much against the conscience of the Jew, as are the English sermons against the conscience of the papist. Again, the Jewes are not the Popes subiects, and so doe they owe lesse dutie to the Pope, then our english papists owe to Quene Elizabeth. And consequently, if the Popes practise with the Jewes be made a rule, to square and measure the actions of his popish English vassals; they must haue no toleration to abide in England, vnles they will come to the Church to heare godly sermons. To which I must needs adde, that the Jewes liue peaceably in Rome, and doe not any way meddle in seditious and treasonable practises; which for all that, is a thing very common and vsuall with our English papists, as is already proued. If therefore the execution of popish priesthood, be linked inseparably with treason, as is already proued; I hope popery will bee so farre from a toleration, as no disloyall papist shall be permitted, to haue any footing within this land.

The complement of the three former
bookes

Paragraph. I.

*Containing a golden redolent posie, for the Iesuites
and their Iesuited families, presented by the
secular Priests, to signifie their
amitie.*

The Iesuites and their arch-priestbyteran or Spanish faction, inueighing against the secular priests, for appealing to the Sea apostolike for iustice in *spiritualibus*, and to the regall throne of sacred maiestie. in defence apologeticall of their innocencie in *temporalibus*; do peruert all laws, customes, and orders, and arrogate to themselves a dignitie, preheminence, & authoritie, aboue the Pope and Prince, & are thereby guiltie of high treason. These words are set downe, in the preface to their dialogue.

Note heere gentle reader, these important points; first that
by

by the flat testimonie of the seculars, the Iesuites are censured to be guiltie of high treason; and consequently, that they are worthily condemned by the lawes of this land for the same. secondly, that these good fellowes the secular priests, do make themselves guiltie of the same treason, though not in the same degree. For their appeale to the Pope *in spiritualibus*, implyeth high treason against their naturall soueraigne. Which to be so themselves confesse els where, as shall appeare in the next paragraph.

Paragraph. II.

*Shewing that the secular priests unawares
condemne themselves, in their
owne publike writings.*

The seminaries were willing at the first, to colour, hide, and conceale all; making the Iesuites causes, attempts, intents, practises, and proceedings, their owne in euery thing, and yielding to them the preheminence, fame, hono^r, and renowne in euery action acted by them; untill at last they were intangled by penall lawes, iustly made against them equally, as against the Iesuits. These words are set downe, in the p^reface to the quodlibets.

Note heere gentle reader, these important points with me;
first, that by the free confession of the seminarie priests, the penall statutes are iustly made against them; and consequently, that the seminaries are iustly condemned for treason. Secondly, that the penal lawes were made as iustly against the seminaries, as they were made against the Iesuites; and consequently, seeing the notorious treasons of the Iesuites, were the cause of the said penall lawes; it followeth by necessarie consequence, that the seminaries are guiltie either of the same, or at the least of other like treasons. Thirdly, that the seminaries for a longe time, made all the bloudie intents and treasonable practises of the Iesuites, their owne in euery respect. Fourthly, that they honoured the Iesuites, euen in their bloudie attempts and cursed treasons. Fifthly, that the seminaries did hide and conceale the treasons of the Iesuits, for the space of twenty yeares together

ther. For the Iesuities began their treasons, in the yeare. 1580. as is alreadie proued; and the seculars did not reueale them, vntill the yeare. 1601. Neither then, but to be auenged of the Iesuities, and to saue their owne neckes from the halter.

Paragraph. III.

Of the cause of the discoverie of the Iesuiticall treasons.

Now of late God hath most strangely, & in very deede, (as it may be termed,) miraculously, reuealed the truth which long hath bene hidden. These words are set downe, quodl. 8. art. 9. p. 267.

Note heere gentle reader, that God for his owne glorie, for the preseruatiō of his faithfull seruant our gracious soueraigne, and for the common good of our natiue countrie; hath miraculously contrarie to the expectation of man, caused the secular priests to discover the longe hidden treasons, contriued and disloyally practised both by the Iesuities and themselves.





The fourth Booke, containing a sparing postpast, provided by the Seculars for the Iesuites; in regard of the delicate and sumptuous Antepast, bestowed on their messengers at Rome.



After I had accomplished the three bookes aforesaid, I had a sight of a Jesuiticall booke, intituled a brieve apologie; which in perbse, I found not only to confirme the treasonable complots and bloudy practises, heretofore intended against her maiesty and this our native contrie; but with all to sound out alarm, to most cruell and vnnaturall rebellion in time to come; and consequently, I haue thought it my parte and bounden dutie, to vse my penne for the confutation and confusion, of such vnchristian villany.

CHAP. I.

Of the Author of this seditious apologie.

Although by the inscription of this libell, some Jesuited priestes should bee the authours thereof: yet doe I verely thinke, that the traytorous Iesuite Parsons did compile the same. For first, if the stile and methode bee conferred with his other bookes, they will seeme to bee of one and the same mould.

See the h.
chapter &
the second
section.

Apologie
page. 2.

3

See Col-
lingtons
defence.

page. 123.

p. 124.

p. 126.

Apologie,
page. 211.

Apologie
page. 162.
page. 10.

4

Apologie.
page. 194.

It is not
Parsons
manner, to
put his
name to
his bookes.
See the a-
pologie.
page. 172.

author thereof speaketh of himselfe in the singular num-
ber, so as the words can no way be applyed vnto many.
Thirdly, the author of this disloyall pamphlet, speaketh
scornefully and dishonourable of her Maestie, and o-
thers in authoritie vnder her; which is the proper
badge of that soule-mouthed wretch. For to say no-
thinge of manie other places, when hee hath told vs
some parte of Maister Bluets letter to his fellow mai-
ster Mush, in these wordes; (I haue by opening the
cause vnto there honours, and to Cesar, obtained ec.
Hee putteth downe in the margent, these wordes; (the
Queene after a sorte.) As if hee had said, shee is de-
prived by the Popes Bull, and is not Queene in-
deede, but by bare name only. And the very reuerend
prelate Maister Doctor Bancroft, hee termeth the
false bishoppe of London. And yet this good fellowe is
grieuously offended, that the seculars doe not fearme
the Arch-priest (Blackewell) by the name of *Reueren-*
dissimus, the most reuerent Father. Fourthly, they that
would seeme to bee the authors of this libell, confesse
freely and plainly, that Parsons himselfe did diligently
enforme them, how and in what sorte they should write.
And consequently he was the architect indeede, howso-
euer others haue the name. But every wiseman will
thinke, that (seeing Parsons is the partie accused.) if
his owne conscience had not condemned him in the aun-
swere, hee would haue put his owne name to the A-
pologie. Well, the answere is so badde, the author
may not be knowen. See more heereof, in the fourth
chapter.

CHAP.

CHAP. II.

*Of the cruell proceeding, against the messengers
sent to Rome.*

Master Charnocke, and master Bishop two of the se-
cular priests, who had traueiled many yeares in the
Popes affayres here in England, being vniustly molested
by the tyrannizing Iesuites; did with the consent and con-
sell of many other priests, vered by the Iesuites as them-
selues, take a long and painefull iourney to Rome, to desire
some mitigation of his holinesse in that behalfe. But God
thanke you, Parsons by the helpe of their Iesuites, made
such an heynous complaint to the pope against the said mes-
sengers, that the prison was made readie for them, before
they came to Rome. Yea, at their comming they were im-
prisoned indeed, neither to this day could they be permit-
ted to come to the Pope. And which is more, they were in-
ioyned at their going out of prison, to remaine in exile: the
one, in Paris; the other, in Lozaine; and not to returne in-
to England, without speciall licence of his holines, or of
the protector his deputie. Which cruell decree, they were
compelled to confirme with a corporall oath. Whereupon
the other priests exclayme and crie out; *O miserable times?*
O wicked maners of men? that their two messengers
should so be handled, as to be put in prison, before they
could be heard, page. 192. Master Collington saith, that
they were kept in prison till Parsons had made all sure, by
getting forth a *Breue* for confirmation of his plotted autho-
ritie. page. 208. Now what doth Parsons answer, in de-
fence of his intolerable tyrannie? you shall heare the ex-
presse words of the Apologie, in the next chapter.

O tyrannie
of all ty-
rannies in
world.
See D. Elies
notes vpon
the Apolo-
gie. p. 108.
p. 111. p. 112
vers. 20.

Apologie,
Page, 139.
Page, 154.

CHAP. III.

Of Parsons his answere, for the punishment of the messengers.

How would
these lesy-
tes intreat
others, that
deale so
cruelly
with the
popes
friends?

Aske my
brother,
if I be a
n these.

Apologie.
page. 193.

They say, that Cardinall Bellarmine his letter to fa-
ther Parsons from Ferrara, a little before their arrivall,
doth proue, that the imprisonment of their messengers was
procured by Parsons, so that the said Cardinall wrote that
the two English priests were not yet come, but should be
imprisoned when they came, nor that it should be needfull
for Parsons to flie, or make haste to Ferrara for that cause.
And then the priests crie out, *O tempora, O mores*, that their
two messengers should so be handled, as to be put in prison
before they were heard. But God be thanked, that worthy
Cardinall is yet alive, and can testifie all this to be their
fiction, and that his holines being advertised in Ferrara,
from his Ambassadors in Fraunce and Flaunders, of these
mens coming, was offended at their new stirring, and
willed the said father to write to Rome to father Parsons,
to be informed of them and their pretences, before ever
father Parsons had written or spoken word thereof, as
the said Cardinall will beare witnesse. And as for the
least clause of his letter, whereby he should write, that
Parsons needeth not to flie or make haste to Ferrara; it is
added and forged by themselves, and no one such word
in the letter. These are the expresse words of the Apo-
logie, in which all is saide for the Jesuite Parsons, that
himselfe possibly could devise for his owne defence. For
either he was the man that penned the Apologie, or at
least the man that diligently instructed him, who penned
it, as is already proued. Marke then the due examination
thereof.

1 Out of these words of the Apologie, we must obserue
first, that the Jesuite Bellarmine now Cardinal, wrote from
Ferrara to Parsons at Rome, telling him that the priests
were not yet come thither.

2 Secondly, that the Cardinals letter was written, be-
fore

foze the priests came eyther to Rome, or to Ferrara; whether it was thought they would come, because the Pope was there.

Thirdly, that it was decreed, that they should be imprisoned, so soone as they came. These three obseruations are expressly conteyned, in the former part of the Cardinals letter; to speake nothing yet of the last clause thereof, because that part is denied. But the former part is freely granted, which may not be forgotten.

Fourthly, that the Pope was aduertised in Ferrara, by his Ambassadors in Fraunce and Flaunders, that the priests would come to him.

Fifthly, that the Pope willed the Cardinall to write to Parsons, to be enformed of them and their pretences.

Sixtly, that the Cardinall Bellarmine can testifie all this, to be their fiction; for so saith the Apologie.

These obseruations duely pondered, it will appeare to the indifferent reader, as cleare as the Sunne when it shineth at the none tide; that the Jesuite Parsons is condemned in his owne conscience, and knoweth now no other meanes how to defend his badde dealing, but by hypocrisie, falshood, and impudent lying. First therefore, he chargeth the Cardinall Bellarmine, with false testimonie. This is euident by the first obseruation, where after hee told vs the words of the Cardinals letter, he addeth immediately to the same words, the exclamation of the priests. What done, he forthwith with an impudent mouth avoucheth, that the Cardinall can testifie all this to be their fiction. Peruse the words in the beginning of this third chapter, and marke them well. The diuell is termed a lyer, and *patiens*; but henceforth let him giue place to Parsons, in that behalf. For hauing told vs of the Cardinals letter written to him, and of the contents thereof; he forthwith affirmeth to vs, that all is false, and the more fiction of the priests. And yet is the greater part, or rather the totall summe of their narration, conteyned in the said Cardinals letter. But let vs in the way of dispute, and in fauour of our good Jesuite Parsons, and in regard of his trauels for the king of

Spayne

John. 8.
ver. 44.

Spaine against our native countrey; suppose with him, that the priests had vttered many vntruthes, (the contrarie whereof God willing, shall shortly be made manifest;) yet must the lye perforce be retorted vpon Parsons, as vpon him that best hath deserued it; for his impudent, shamelesse, and most notozious lying. The reason is euident, because he granting a great part to be true, affirmeth in the same periode, the whole to be false. But it shall be proued before the ende of this replie, that there is no falshood therein at all; saue that onely, which proceedeth from his owne lips.

2 Secondly, Parsons to purge himselfe of bad dealing, if possibly it would bee, telleth vs in the first obseruation, that the Pope willed the Cardinall to write to him, to be enforzmed of the priests and their pretences. Heere Parsons either condemneth himselfe, or else giueth the Pope a mortall wound. If the Pope gaue no such charge to his Cardinall, then hath Parsons committed a damnable sinne, in lying so egregiously vpon the Pope and his Cardinall. And it seemeth verie probable, that the Pope was not then acquainted with the matter, but that the Generall of the Iesuites by Parsons his information, had required the Cardinall to moue the Pope for their imprisonment, if perhaps they should come to Ferrara, while the Pope made his abode there. And for this cause did the Cardinall answer, that the priests were not yet come, but should be imprisoned when they came, as we haue in the third obseruation. As if he had said, haue yee no care, I will be mindefull to gratifie you in your desire. The priests are not yet come, but I shall not faile to procure their imprisonment at their comming. For it can not be imagined, that intelligence of this matter could come to the pope, but by the consent of Parsons, and as Parsons did designe to be done. The reason is euident, because Parsons boasteth, that he is appointed the Rector of the English Colledge, the Prefect of the English mission, and the like. All which is true indeed, and by reason hereof, all English papists depend vpon Parsons, and will doe nothing without his aduise; the seculars
euer

O blessed
Iesuicall,
Cardinall.
seruant of
the diuell.
Page. 199.

euver excepted, that now oppose themselves against him, who doubtlesse would not bewray their owne cause. If the Pope gaue such a charge indeed, then did he shew himselfe to be the diuels vassall. and not Christs vicar, as he pretends to be. For who, but the diuell of hel, would first decree that the priests should be imprisoned. and afterward labour to know, what offence they had committed: For if Parsons say truly, the Pope knew not what offence was done. Well, be this as it be may, it is confessed on all sides, that the priests with the Popes knowledge, were first imprisoned, then inioyned to liue in exile, and neuer to retorne into their native countrey without licence, and could not to this day, be permitted to speake to the Pope. Justly therefore may the priests exclaime, O miserable times: O wicked manners of men: O cursed Parsons? O cruell bishoppe of Rome: Doeſt thou send thy priests with the daunger of their liues, to execute thine employments, and when they haue taken a long, painefull, and chargeable iourney, to know thy further pleasure, in their doubts and distresses in that behalfe, doeſt thou cause them to be imprisoned? Doeſt thou punish them, beſore thou know any cause? Doeſt thou condemne them, nay banish them, beſore thou doeſt heare them speake: they truly haue deserved no lesse, because they haue taken part with thee against their naturall soueraigne. Yet is it a shame of all shames for thee, to haue dealt so cruelly with them. They may see if they haue but one eye left, that thou art neither Saint Peter, nor Christs lawfull vicar.

Note this dilemma.

The Pope is a most cruell tyrant.

Thirdly, they were more strictly imprisoned at Rome, then the Iesuites are this day in England, though known professed enemies to the crowne. For first, Parsons was the chiefe Iaylor. Secondly, the priests were put in severall places of the prison. so as the one could not speake with the other. Thirdly, they could not be permitted to talke with schollers, nor the schollers to talke with them. This is a good president, how to deale with traytorous Iesuites, when they shall hereafter be apprehended in this land.

Apologie. Page.193.

Page.191.

Fourthly, the notarie that penned the examination, was a Jesuite, so as Parsons had his desire, in euerie respect. These things put together with the former, the last clause of the Cardinals letter, of Parsons his hasting to Ferrara, will be euident.

Apologie.
Page. 99.

Apologie.
page. 99.

See Col-
lington,
Page. 126.
Page, 127.
and note
them well.

4 Fourthly, Parsons fearing, that the Pope would make some subordination in England, laboured by all meanes possible, that Blackwell might be the Arch-priest. I proue this euidently. For first, the Pope willed that information should be procured out of England, who were the fittest men for gouernment. And yet Parsons confesseth, that the opposite seculars were not acquainted therewith; Albeit they were the fittest men, as I shall proue demonstratiuely, if any Jesuite will prouoke me thereunto. Secondly, the Protector demaunded the opinions, of the principall English in Rome. And I pray you, who were these? Parsons himselfe forsooth, and his brother Jesuite Baldwin, lately come (for that intent) out of England. Haddocke also, Martin Array, and Allen, all Jesuited vassals, and at his commaund. Thirdly, diuers other principall men wrote out of Spayne, to signifye the sufficiencie of Blackwell for his Arch-priestly office, and that he should be the gouernour. This doth Parsons or his flattering vassals at his designation, set downe in expresse termes in their Apologie. Now I beseech the gentle reader, who is so blind, as cannot see this malicious treacherie? Parsons seeketh by hook and by crooke to hide his false dealing, and yet doth he unwittingly betray his owne villanie. Men forsooth in Spayne, must please Parsons for their owne gaine; and they must write to the Protector at Rome, that Blackwell (whose sufficiencie they know not,) is a most sufficient man. Hee and none but he, must gouerne all the priests in England. Will ye know the reason? this Blackwell is Jesuited, (if not a close and secret Jesuite;) and consequently, he being the gouernour, Parsons may rule at his pleasure, and banish all that will not subscribe to his treasons. For not onely the priests, but the Cardinall

shall also; yea, the Pope himselfe must conclude and agree, to the Iesuites their designements. Who so will read the instructions, which the Arch-priest is intygned to follow, can not possibly; but be of my opinion.

CHAP. IIII,

Of the fashoods, leasings, and vntruthes, conteyned in the Iesuiticall Apologie published to the world.

Paragraph. I.

Concerning *Boromæo* the late Cardinall of Millan.

AND as for that, which our discontented brethren do cite in diuers places of their bookes, of Cardinall Boromæo of holy memorie, that he tooke the gouernement of one of his seminaries in Millan from the fathers; we haue informed our selues of the trueth, that the fathers of their owne will, and vpon their owne earnest suite; left the said gouernment for the great labour and trouble thereof; as also some little difference in opinion, about the schollers education; which the good Cardinall would haue had somewhat more bare in their diet and apparrel, then the fathers order in their seminaries did permit. For which the holy Cardinall alledged no euill reason: saying, that seeing they were to be sent afterwards, abroad to poore benefices among countrey people, where they must faire hardly; they would refuse to goe, beeing brought vppe after the diet of other seminaries. But the fathers thought it easier for them to leaue this gouernment, then to admit this difference, and so they left it. And the good Cardinall did vse all the meanes possibly he could, both there & in Rome, to stay it in their hands. These are the expresse words of Parsons his *Apologie* suited vassals, or rather of Parsons himselfe in the said *Apologie*. page 41.

By these words, two things are cleare. The one, that the Iesuites had once the gouernment, of one of the semi-

naries in Millan, vnder the iurisdiction of the Cardinall Boromaro; the other, that the said Cardinall was a good man, and of holy memorie. Now the controuersie is this, whether the good Cardinall disliked of their gouernment, and therefore displaced them, or that the Iesuites were wearie of the place, and therefore did voluntarily leaue it. The seculars say, that the Cardinall reiected them, the Iesuites denie it. But why would the Iesuites giue ouer that gouernment, which they had once taken vpon them? because forsooth, the good Cardinall would haue had the schollers, to bee brought vp more barely in their diet and apparrell. Thus they say, but the contrarie is the truth.

Note this
dilemma.

1 For first, eyther the Cardinals allowance was sufficient, or not sufficient. If it were not sufficient, then was he not so good a man, nor of so holy memorie, as the priests do affirme. If it were sufficient, then was that excessive, and consequently vitious, which the Iesuites did require, then was their gouernment iustly disliked, then did they shew themselves to be a pride and arrogant kinde of people, that would not condescend to the Cardinall, in his most lawfull demaund.

See the re-
plie to Par-
sons libell.
Fol. 90. a.
in fine.

2 Secondly, Doctor Lewis the late bishop of Cassana, a man of great credit and renowne, and who had great familiaritie with the said Cardinall, did often affirme to his friends, that the Cardinall could not endure them, nor like of their gouernment. Master Hugh Griffeth, master Morgan, and master Meredith, all priests this day liuing, can and will testifie this to be so.

3 Thirdly, my selfe admiring, that the Iesuites kept not that place which sometime they had in Millar, enquired diligently what should be the cause, for that I thought well of the Iesuites, at that time indeed. And one of their owne order, being then a Prefect in the English Colledge, (to say nothing of the common report of others,) confessed freely, that the Cardinall could not brooke well their fathers, but he would not in any case, shew the cause thereof. This to be true, I protest before God, and his holy Angels.

Fourthly,

Fourthly, they alledge a reason which they would haue to be the Cardinals, but both it is from themselves, and doth confute themselves. The reason is this; viz. because they were to be sent afterward abroad to pōoze benefices, where they must fare hardly. But this reason is their owne, and neuer framed by the Cardinall; and it is confuted many waies. For first, they grant, (marke their words already cited) that the cardinals reason was good; and consequently, that the Iesuites were bad, and without all reason, when they refused to yeeld vnto reason. Secondly, where shall those benefices be found, and in what country; which are not sufficient to fill the priests belly? No where doubtles; for the mainteynance of Popish priests, is too great euery where. Yea, by the settled law of poperie, (would God it were so in our english ministry,) euery priest at the houre of his consecration, hath some title for his sufficient maintenance; to say nothing of the huge commodities, that doe dayly insue vpon his priestly function. And for this cause, the papists that now come into England, where they haue no titles; are created *ad titulum sanctissimi*, and so may iustly challenge necessary maintenance of the Pope; howsoeuer he hath imprisoned the messengers, but bestowed no *viaticum* on them at all, neither great nor small.

See Collection,
page. 224.

Fifthly, it followeth of the Iesuites their owne proceedinge, that they are vnfit men for gouernance. For it is against all reason, to allow larger commons and more liberal diet, to those that must be sent where no certaine maintenance is to be had; and more bare and sparing diet, to such as must haue well settled liuings. And yet doth the case thus stand, by Iesuiticall proceedings in the seminaries. For they grant as you see, that the Cardinals reason was good, (but it is their owne indeed,) in regard of the pōoze benefices, which are farre larger and better, a wiseman would thinke; then the vncertaine and accidentiall maintenance, of the Seminaries in this lande. But this happely may bee gaine-saide, in respect of the euerie daye expected conquest; for other reason none can

be yeelbed, and yet this perforce must be reiected.

Paragraph. II.

*Of the Iesuite Bellarmine, now Cardinall of the
sea of Rome.*

See the
Second
booke in
the fift
chapter.

TO proue the Iesuite Parsons an impudent and a most
notorious lyer; it is sufficient to peruse or to remember,
what is already said thereof in the third chapter of this
booke. for after that Parsons hath set downe the narration
of the seculars, and freely granted the greater part thereof
to be true; yea, the whole in effect; as there it is proued,
and so needeth not here to be recounted; he forthwith like
a desperate ruffian, and as one vnmindfull what he had
immediately written; affirmeth with shamelesse lippes and
ragling tongue, that the whole narration is false. Which
doubtles, is such a notorious vnt ruth; as nothing is wo-
thy to be of credite, that shall heare after proceede from his
penne.

Paragraph. III.

Of the students in the English Colledge,

Parsons that arrogant Iesuite, for his owne credite
if it would be; telleth vs in the apologie, in the 184.
page, that vpon a certaine falling out betweene Maister
Doctor Lewes then arch-deacon of Cambray, and after bi-
shop of Cassane, and the English youtnes then students in
the English Colledge; the said youtnes aboue 30. in num-
ber, were all dismissed thence, and yet brought againe and
placed in the colledge by his good meanes. Thus doth
this good fellow boast of his rare fauours towards the en-
glish students, and his deserts in this behalfe are exceeding
great, if we will beleue him. But I assure thee gentle rea-
der, (whosouer thou art,) and I speake vpon mine owne
knowledge, as who was at the same time one of the same
number; that this is to be enrolled, among his other no-
torious vnt ruthes. For first, there was no disagreement
at

at all, betwæne the late Bishop of Cassana and the students. Again, the contention was indeed, betweene the Cardinal Morone then the protector of the English, and the students, or rather the Jesuites; who like wilie fores did all in all covertly, and yet would seeme openly, to be most unwilling to haue the gouernment of the colledge. Thirdly, Parsons was at that time, a man of no reckening among the Jesuits; neither did he, or could hee doe anie thing in that behalfe. The reason herof is eident, because he confesseth in the said apologic, that the colledge was erected in the yeare 1579. And that himselfe entered into the societie, in the yeere 1574. so that he had then bene Jesuite scantly foure peeres, whereof one must be allotted for his probation. now if any wise man wil beleue him, that he could be of such credite with them vpon so short a tryall, he may; but my selfe know the contrarie, and so doe many moe yet lining; viz. Maister Meredith, Maister Griffeth, Maister Morgan, M. Elize, and sundrie others; but none better then Maister Mush, if he list to speake the truth therein. Fourthly, there were at that time Jesuited English men, of long continuance in that societie; who should rather haue done that exploit then this good father, if it had bene but for comely order sake; but as I said afoze, the Jesuites would not be knownen to deale in the matter. Fifthly, this good fellowe (this good father I would say,) will needes bee the only man, that procured the schollers to stay; and (a thing to be laughed at,) the graue and learned father Toledo, (afterward Cardinall,) was but an instrument to helpe the said Parsons in his imployment. A shame it is for this fellow, to tell of himselfe such a shamelesse lye. The truth is this; the generall of the Jesuites was desirous indeed, to haue the gouernment of the colledge, committed to his societie; as who knew right well, that it would tend both to his credit, and to his comoditie. But for feare of the displeasure of Cardinall Morone, who tooke part with Maister Morice the welch-man, whome he had designed to be the Rector of the colledge; he neither would deale openly for the schollers, neither suffer any of the societie, to concurre with the
in

2

3
Apologic.
P. 184.
1579.
1574.

Parsons
would ver-
ry gladly
haue cre-
dite, but it
will not be.

4

5

in that behalfe. yet he did that secretly, which was the vp
 shot, and end of all; viz. he commanded by a secret mes-
 sage, the reuerend father Toledo, a great learned man and
 one of great reckening with the Pope at that time; that he
 would instantly beseech the Pope prostrate on his knees
 before his holinesse, and to make a most pitifull lamentati-
 on for the ouerthrow of England. that is forsooth, that now
 were reiected the finest wits; the most toward youtnes; the
 seede of poperie; and the only hope of the English nation,
 who now exiled for zeale in religion, and come to be his po-
 pish vassals; must either be trained vp in papistry after the
 Jesuiticall manner, or els should England neuer be recla-
 med, world without end. this sweet narration noe sooner
 sounded in the Popes eares, but he commanded the schol-
 lers to be receiued into the colledge againe. Where note
 by the way what politicians the Jesuites bee. This Toledo
 was a Jesuite, then remaining in the Popes house with
 the Pope, and was the Popes chiefest aduiser, in all ecclesi-
 asticall causes. He then being a Jesuite, must needs doe the
 designement of his generall, the maister Jesuite of all the
 rest. For his profession was, to obey at a beck. And for that
 he was present with the Pope, in his pallace Bel-vedere,
 he was free to deale without suspition, in this great and
 weightie matter. Lastly, being in high esteeme with the
 Pope, and speaking in a cause so plausible and profitable
 for his holinesse, he was most likely to preuaile in his suite.
 which (I protest to the reader,) the Jesuites did more then
 once promise to the schollers, before it came to passe. Thus
 it is most apparant to euerie indifferent reader, that the
 goodly story which Parsons telleth for his owne vaine glo-
 ry, is a lye with a witnesse. For the first credite that euer
 he got, was wrought by his treacheries & treasons against
 his native country, most noble England. By reason where-
 of, he crept into such credite with the King of Spaine, that
 now he is able to doe all in all, both with that Kinge and the
 Pope himselfe. Wherefore my opinion is this, that the se-
 culars are ouer matched, and that howlonger they bragge,
 that they will haue audience, or els dye for it one after an
 other

other; yet are they more like many of them, if they goe to Rome, to be cast into their holy most holy inquisition. for Parsons hath now by the reason of their writings, matter enough to worke vpon; and therefore their best course is, to submitte themselves to Queene Elizabeth, and to bid the Pope faire well with all his traytorous Jesuites.

Paragraph. IIII.

Of the dealing of the Iesuite Parsons, during his aboad in England.

The seculars write, that Parsons being in England, did so exasperate the minds both of the Prince and magistrates by his doings, as then first of all by that occasion, capitall lawes were appointed against priests, and their receiuers. Parsons answereth, that this is a calumniati-
on, which hath diuerse euident falsehoods, reproueable by the witnesse, of all that liued at that time in England, both catholikes and heretikes. But I reply, y^e this answere of Parsons containeth a lye so palpable and so notozious, as I wonder how he could vtter it, without blushing. For first, diuers of the seculars in England at that time, refuse to witnes this false narration. Secondly, many good christians, whome it pleased this good fellowe to terme heretikes, will witnes against him. Thirdly, if all must witnes with him; then doubtles none will witnes against him, which is most absurd to say or hold. Fourthly, his owne disputation will confute it selfe. For after hee hath told vs of his great paines in preaching, teaching, and writing; and namely in setting forth the reasons of refusall, of going to the protestants Churches; hee forthwith addeth these words; vpon which preaching and writing, when many chiefe men refused to goe to hereticall seruice: there was called a parliament in the end of the same yeere, and the law of twentie pound a moneth for recusancie was ordained; but no capitall law made against priests or their receiuers, vntill diuers yeeres after father Parsons was
gone

Apologie.
page.183.

1
Apologie
page. 183.

2

3

4

Parsons
hath lost
his wit.

Note this
point well.

gone forth of England. This is that goodly narratiō, which
father Wiseman maketh for his honest purgation; if it may
stand good either in law, or with right reason. let vs examin
it, to know the truth therof. First, he granteth freely, that by
reason of his goodly preaching and writing, the penall sta-
tutes of 20. pound the month, was imposed for recusancie.
Secondly he granteth freely, y by his traytorous preaching
and writing, many chiefe men refused to goe to hereticall
seruice. Thirdly, he granteth freely, that he wrote against
going to the protestant Churches. Fourthly, he granteth
likewise, that he termed the godly prayers bled in the chur-
ches of England, hereticall seruice; and consequently, hee
termed her maiestie an heretike, like an arrant traytour
as he is. And yet sozsooth, we must beleue him; y he did not
craspeate he Maiestie and her magistrates, to make capi-
tal lawes against Iesuites and seminaries. who can thinke,
that this fellow hath any witte? Who is so blind, as hee
sath not his contradictions? Who sath not, how the deuill
hath bewitched him? For what was the cause of capitall
lawes, against Iesuites and seminaries? Doubtles, the de-
niall in English subiects, of their due allegiance to their
naturall soueraigne & the profession of y same to the Pope
her mortall enemy. And yet is this consequent necessarilie
inferred of the pmisses, which this fellow freely hath ad-
mitted. I cannot but admire the folly of the man, that
doth not see it. for every recusant is reconciled to the Pope;
and must perforce take parte with the Pope against the
Queene, as is already proued. And to this recusancie must
be ascribed, as to the principall cause; the enacting of all ca-
pitall lawes, and other penall mulcts whatsoever. I say, to
this recusancie, that is, to that recusancie to which treason
is annexed, as an inseperable accident therof. For vntill re-
cusancie was so linked with popish treason, that disloyal-
tie was thereby set a broach in every corner, recusants did
ir for all curtesie, libertie, & freedom. Whereof this is a suf-
ficient argument, because all the capitall, and other sharpe
penall statutes, did nothing at all touch the old popish recu-
sants. Albeit we see this day, (which is to be imputed to
the

the traytozeous Iesuites,) that other priests together with the lay-people, are as deeply drownded in treasonable practices, as the seminarie- priests. But what? Can Parsons say nothing for him selfe? Yes forsooth; he telleth vs first, that he was gon forth of England, before capitall lawes were made against priests, or their receiuers. Alas, alas, what a pooze shift is this? *Apologie: page. 183* Say, what a foolish man is this? Parsons committed treason vpon treason, and then ran away for feare of the halter. *1* Ergo the capitall lawes ensuing, were not made to preuent his and the like future treasons. Euery child I weene, will see the absurdity of this consequence. He telleth vs secondly, that in Campions arraignment, (which was after Parsons his departure,) there was no one action of Parsons objected in particular against the state, though he were known to haue borne the superiour in that mission. *2* To this I reply, that the silence of Parsons in Campions arraignment, cannot discharge Parsons of the same or like treasons. Besides, it may be, that the state was aduertised, how dastardly Parsons ran away; and that they thought that their conniueance and silence in the matter, would be an occasion of his returne, and then they would talke with the good fellow. He telleth vs thirdly, that Parsons was the chiefe in the Iesuiticall mission. which assertion doubtlesse, doth vtterly confound the man. *3* For seeing all the capitall lawes, were enacted onely and solely against the Iesuites and their fauorites; it must needes be granted, it cannot be denied; that they were principally intended against the principall Iesuite that is to say, against Parsons who will needes be the chiefe. I therefore conclude, that the Iesuite, Parsons is a notozious liar, and that the lye which he would bestowe vpon others, is iustly and fitly retorted against himselfe. See the first chapter, in the second section.

Paragraph. V.
Of Haddockes life and conuersacion.

Apologie,
 page. 167.

Pfal. 5. v. 9.

See Colle-
 ton, page.
 126.

See also the
 5 & 6. chap
 ter follow-

See the se-
 cond booke
 and third
 chapter, in
 the list
 paragraph.
 See the re-
 ply to Par-
 sons libell,
 fol. 96. a.

See Colle-
 ton, page.
 126.

Richard Haddocke now doctoꝝ, (as Parsons termeth him,) is charged by the secular priests, to haue bene of no edification in England, in his life and conuersation. But Parsons (because he resisted the messengers sent to Rome, and was readie at a becke to doe his designements,) desperately affirmeth with a bzalen face, the contrary in these wordes; as for his libertie of life (as they call it,) while he was in England; it is false, that it was of any euill edification, and some of vs knew him better then these libellers. these are the wordes of our graue Apologians. To which I aunswere bzeifely, that these wordes of the Prophet are truely verified of Parsons, who was the authoꝝ of this Apologie indeede. There is no faithfulness in his mouth, there inward parts are verie wickednesse. their throats an open sepulchre, they flatter with their tongues. For my selfe knew the man, and his life right well; and I will onely say that in few wordes of him, which I thinke himselfe will not deny. If he doe, it shall God willing be proued heereafter, by a multitude of honest witnesses, and by such particular knowne circumstances, of times places, and parsons, as no possible deniall can be made thereof. for it shall neuer be proued God willing, that I write any vntruth of any man liuing. God is my witnesse, that is farre from my meaning.

But I wonder, that the earth doth not open her mouth, to swallow vp quicke the Authoꝝ of this Apologie, for his manifolde notorious slaunders, impudent leasings, and most execrable calumniationes. And Parsons is the man, as I haue proued in the first chapter. The phrase, stile, and methode, with many other circumstances concurring, doe euidently conuince it to be soe. For to say, that it hath not his name, is too vaine and friuolous. For by that reason, no man should be the authoꝝ thereof, because it hath no mans name. To which I adde, that it is not the won-
 ted

ted manner of Parsons, to put his name to his bookes. The secular priests haue truly vnfolded that secrecie, in their publike writings. And Parsons himselfe vnawares, repositeth no lesse in effect in this Apologie. Well, what doth Parsons call euill edification? Richard Haddocke I am well assured, spent his whole time or the greater part thereof, (subtracting time for sleeping, eating, and drinking,) in hauking, hunting, carding, dicing, and licentious liuing, to say nothing of other more homely, but lesse comely qualities. Of which manner of liuing, he was sufficiently admonished, I know when, where, and by whom, and can so decipher all the particulars thereof, as himselfe shall neuer be able to denie the same. I therefore conclude, that when Parsons saith, it is false, &c. The falshood proceedeth from his owne stinking mouth. He indeed is the libeller, though it please him to bestow that name on the seculars. But such good fellowes as Haddocke, must be maintained, to bolster out master Parsons, and his detestable treacheries. For by his plotting to set the English Crowne on the Spanish Infantes head, he is become so familiar with the Spanish king, and the Arch-dutchesse Isabella his sister, that he is able with his word to set vp or pull downe, all disloyall king-princes in the world. Who then dare write against him? the seculars haue entered the combat, and if they faile in the conflict, a halter will be the end. He seeketh by flatterie to make them yeeld, and to bring them to submission, but if that be once done, *actum est de illis*, they must enter into glorie, that is to say, into the holy inquisition, where there they must eyther remaine *perpetuo*, or be bondslaves to Parsons and his Jesuited familie. I might enlarge my selfe, in discoursing vpon many other vntruths, leasings, falshoods, and calumniations, published for truths in this scandalous and most disloyall Apologie. But by these falshoods already discovered, it is apparant to all the world, that no credite can be given to the words or writings, of the notorious traytor Robert Parsons that bloodie Jesuite.

Apologie.
page. 172.

See Collection, page. 126.

See also the fifth and sixth chapters following.
See Collection, page. 294.

Apologie
Page. 221.
& 222.

CHAP. V.

Of Parsons his contradictions, peremptorily uttered in his lewde Apologie.

Sect. I.

Concerning traytors like himselfe, and his confederates.

Apologie.
Page. 22.

Apologie.
page 172.

See the second booke
and ninth
chapter, in
the sixth ob-
servation.

Parsons in one place of the Apologie, hath these words; for, (as the common saying is,) howsoever the treason be embraced, yet the traytor is hated and contemned. But in another place, he hath these words. what say you of my Lord Cardinall Allen his answere, to the English iustice; his defence of the twelue martyrs, in one yeare; his epistle for allowance, of sir William Stanleyes rendring vp of Dauntry; his declaration against her Maicstie, and the present state, in the yeare 1588. when the Armado was on the seas, were these crasperating treatises, or no? and how then is father Parsons onely named by this man, as though his writings onely were the cause of ail crasperation? Nay, was there any man euer knowen to be particularly troubled hitherto, for any booke written by father Parsons by name? we are sure, that neyther master Mush, nor any of his, can euer proue it. These are the verie expresse words, set downe in the Jesuiticall Apologie, in the places quoted in the margent. Out of which words, the indifferent reader may obserue these important poyntes with me.

1 First, a notable contradiction in wordes of the Jesuite Parsons, who seemeth to repute himselfe the onely wiseman in the world. For in the former place he telleth vs, that howsoever the treason be embraced, yet the traytor is hated and contemned. But in the second place, he singeth another song, for he commendeth the notorious treason of sir William Stanley, and defendeth him therein.

2 Secondly, that all traytors which take part with the Pope and king of Spayne, are well thought of, and deemed

med right honest men. It is euident in Sir William Stanley, a man in great esteeme with them.

Thirdly, that Cardinall Allen was a notorious traytoꝝ, 3
euen by the testimonie of the Iesuits; though they will not
grant so much in plaine termes. For of the said Cardinall,
this Apologie affirmeth foure things, as you haue heard.
First, that he wrote against English iustice, (done vpon 1
the seminaries.) Secondly, that hee wrote in defence of 2
the seminaries that were executed, and affirmed them to 3
be martyrs. Thirdly, that he iustified Sir William Stanleys 4
treasons, and highly extolled him for the same. Fourthly,
that he published a most traytoꝝous booke, against her Ma-
iestie and the State, in the yeare 1588. when the kings
Armado was on the seas. Adde hereunto for the com-
plement, that the seminaries, who euer to this houre speake
most reuerently of that Cardinall, and did obey him du-
ring life at a becke; could not but be vp to the eares in deepe
treasons, seeing the Cardinal himselfe was so forward, in all
the bloodie treacheries.

Note here,
that the se-
cular priests
dostil com-
mend Car-
dinal Allen
in all things.
See Colle-
ton, p. 282.

SECT. II.

Of Parsons his letters written to Master Bishop.

THe Iesuite Parsons wrote a letter the ninth of Octo-
ber, 1599. to master Bishop in Paris, for answere (as
Persons pretendeth, to certaine grieuous calumniations,
which master Bishop and master Charnocke had spread a-
broad the world, of the hard and iniurious dealing vsed
to them in Rome; which were contrarie to all truth, if the
good Iesuites words were of any credit. In one place of
the said letter, he hath these words: Master Bishop, it bee-
ing now diuers moneths since you departed from hence,
and no one letter appearing yet from you, nor from your
friend master Charnocke; it made vs maruell, considering
your promise at your departure. In another place of the
same letter, he hath these words; by a state letter which I
receiued this weeke from you, I perceiue &c. These are the
words of the Apologie. In which words, any man may
easily behold a flat contradiction. For, in the former place,

Apologie.
page. 177.

be

he denieth the receipt of any one letter; but in the latter he granteth, that he had receiued one stale letter. The seculars haue charged him with this contradiction, and he answereth that from May to Nouember is moze then halfe a yeare, in which time no letter was come from them, contrarie to their promises, vntill this present weeke. This is the answer. To which answer, I reply in this manner.

- 1 I say first, that when Parsons saith, it is moze then halfe a yeare from May to Nouember, he is a lyar. For, from May to Nouember, are onely five moneths; and yet do 12. moneths concurre, to the complement of one yeare. Againe, if he begin his supputation the first day of May, (which is to reckon from Aprill rather then from May,) yet is it but iust halfe a yeare; and consequently, Parsons affirming it to be moze, is still a lyar.

Apologic.
page.176.

2 Secondly, that his reckoning must end vpon the ninth day of October, at which time Parsons wrote his letter; and so perforce he is farre short of his halfe yeare, and consequently a lyar.

Thirdly, that when Parsons saith, from May to Nouember is moze then halfe a yeare, in which time no letter was come from them, he both contradicteth himselfe, and is an impudent lyar. I proue it, because euerie chilo knoweth, that betwene may and Nouember, intercedeth the moneth of October; and yet as Parsons confesseth liberally, he wrote his letter to master Bishop the ninth of that moneth, and the same weeke receiued a stale letter frim the same Bishop. So then, it is true, that Parsons receiued a letter from master Bishop, in the moneth of October; and consequently, it is false, that he receiued no letter from May to nouember.

Fourthly, that the word (now) in Parsons his letter, doth connotate the time present: that is, the time of the date of his letter, to wit, the ninth of October; at which time as he saith in one place, he had receiued no letter, but as he saith in another place, he had that weeke receiued a stale letter: Ergo, Parsons is a stale lyar. This lye is confirmed, in *perpetuam rei memoriam*, by the word (yet.)

so2 when he saith, no one letter appearing from you yet ; he doth flatly contradict himselfe, when he saith, by a stale letter, which I receiued this weeke from you.

Fiftly, that when Parsons saith, the reports of the hard and iniurious dealing vsed to the messengers in Rome, is contrarie to all truth; the fallshood proceedeth from his lying lips, as I haue alreadie proued.

See the third chapter.

Sixtly, that master Bishop (I know the man right well,) is of better credit, then twentie Jesuited Standishes; 70. Jesuited Haddockes; 100. Jesuited Perionians.

Sect. III.

Of the Secular priests, and their writings.

PARSONS in the pzeface of his Apologie telleth vs, that these bookes must needes be presumed to haue beene published, eyther by some one or few discomposed passionate people, or by some heretike, or other enemye to dishonour them all, and to discredit their cause and nation; and so as to such he will answere, and not against his brethren whom he loueth most intirely; but in many other places, he singeth an other song. For page. 63. he affirmeth it to be probable by many euident arguments, that a long and slanderous narration, was witten by the proper pen of the chiefe autho2s of all these boyles. Againe, page. 8. he confesseth, that two priests (whom he termeth the ambassadours of the secular priests,) came to Rome about the controuersie. Againe, page, 9. he confesseth, that in Nouember last, 1600. diuers of the discontented, made a generall appeale from the Archpriests iurisdiction. Againe, page, 24. he saith, that his brethren doe vse so sonde a calumnation against the Jesuites, as no man can but wonder thereat. Againe, page. 105. he termeth the autho2s of the bookes, his discontented brethren. To be briefe, in manie other places he confesseth, that master Bishoppe, master Charnocke, master Mush, master Bagshaw, master Champney, master Collington, master Watson, and others, haue witten against the Jesuites, so as contradictions may

Parsons loueth the priestes dearly, as appeareth by the intreatie of their messengers sent to Rome.

See Agolog. pag. 178 & p. 156.

be deemed a thing verie common, with our graue and holy
Iesuite Robert Parsons; who knew right well, that the de-
claration sent to his holinesse, was subscribed with the
hands of thirtie priests, whose names I would here put
downe, but that I studie to be brieft.

Sect. IIII.

*Of the elegant Epithetons ascribed to the Iesuite Parsons, by
John Collington the Secular priest,
in his booke of Defence.*

Iohn Collington hath lately published a large volume in
Defence of the seculars, for their appeale to the Pope a-
gainst tyrannizing Blackwel, which booke came lately to my
hand, but doth so evidently conuince the Arch-priest and
the Iesuites, specially that noxious traytoz Robert Par-
sons, as I cannot omit to make brieft recitall of some
parts therof, for the common peace of this our native
countrey.

In the page, 30. He hath these words, whose busie head
(he speaketh of Parsons,) & actions, haue bene the cause and
increase of much trouble and persecution, in our Church
and Realme. And who being a member of an other bodie,
and professing also a mortified state, and to haue relinqui-
shed the world, seeketh neuertheless to be our great ma-
ster, and to rule all, or to tyrannize rather. Againe, pag. 31.
He saith, they haue most pregnant grounds to proue, that
Parsons was the inditer of the Cardinals letter constitutive,
for the archpriests iurisdiction. Againe, page. 296. He affir-
meth, that Parsons writeth no booke, discourse, nor scarce
any letter of these stirres, wherein he doth not recount
some good act of his owne. Againe, page. 297. he tel-
leth vs, that Parsons by managing of the Colledge, hath
gotten such store of money, as he spendeth five or sixe
crownes a weeke, in postage for letters onely. Againe,
page. 253. hee affirmeth boldly, that Parsons appointed
the Arch-priest. Againe, page. 255. he termeth Parsons
the

Parsons
spendeth 5
or 6. crowns
a weeke in
postage for
letters onely.

the Arch-deniser, in getting the Cardinals hand, subscription, and seale. Againe, page. 206. hee chargeth Parsons with many vnttruthes, and to haue as little sinceritie in his actions, as truth in his writings. Againe, page. 256. he hath these words, it would make to the praise of father Parsons, if religion were lesse worldlified in him; and state matter, and the designing of kingdomes had not so great a part in his studies. Againe, page. 170. he hath these words, we assure our selues father Parsons, that your restless spirit and pen, your enterprising and busie actions, haue turned heretofore our Catholike professors to infinit prejudice, for to no knowne cause, can we impute so much the making of the seuerel lawes of our countrey, as to your edging attempts, and vocations. Againe, page. 240. hee telleth vs plainly, that Parsons hath profered and repropfered the Crowne of England to seuerall princes, now to one, now to another, as opportunities best serued, to entertaine the personage with the hope thereof. And to omit many testimonies, because I would not be tedious, I will heere recount one for all, which master Colleton setteth downe in these words. Neither is father Parsons holden onely of our magistrate for a statish, or marchandizer of the Crowne & Diademe, though this were enough to estrange vs from hauing any partaking in ought with him, but his trauels and negotiations this way are become so notoriously knowne, that euen Pasquine in Rome (as intelligence is sent vs,) speaketh in this manner of him, if there be any man, that will buy the Kingdome of England; let him repayze to a marchant in a blacke square cappe in the Citie, and hee shall haue a verie good penny-worth thereof. Thus writeth Colleton of Parsons, who both are deuoted to the Pope alike.

Loe Parsons studieth deepe diuinitie.

Parsons the cause of sharp lawes

See & note page. 297.

Loe, the Crowne of England is set on sale.

Sect. V.

Of Parsons his birth, and expulsion out of Balioll
Colledge in Oxford.

Quodl.4.
art. 2.
page.109.

That Robert Parsons the Jesuite, and marchandizer of the Crowne of England, (as in the former Section,) is a bastard, and a man of bad demeanour, the first chapter of the second booke sheweth copiously. But because Parsons in his Apologie, laboureth to purge himselfe thereof; I haue thought it good, to speake a little to that effect in this place. Watson the secular priest hath these words; we may not imagine, that father Parsons was ignorant of his owne base estate, as being a sacrilegious bastard in the worst sense, *scil. à spurio*, begotten by the parson of the parish where he was borne, vpon the bodie of a verie base queane. This then being so, and he not so senselesse as to thinke, but that he will find the Canon law more strict in dispensation with him for his irregularitie, then the ciuill or common law, will be for dispensation to inherit: there is no question to be made of it, but that some close statute and prouiso was closely made, and couertly foysted into the high council of reformation, for enabling some bastards in the spitefullest sense, to be capable of any honour or dignitie, eyther in the Church or commonwealth. And true it is, that this good father Parsons (*alias* Cowbucke,) *filius populi & filius peccati*, or the very fiend himselfe, might be chosen to a kingdom by his doctrine, if any people would be so madde, as to chuse him for their king. Thus doth our Quodlibetist write. The same Watson in an other place, writeth of the same Parsons in this manner: A monster of mankind, fitter for hell, then middle earth. If thy profession will not draw thee, to consideration of the premises; yet shew some signes of charitie in sparkes of grace, if it were but onely in pollicie, to moue thee to forbear thy barbarous crueltie; because therby thou giuest occasion for diuers, to think thou art not a mere man, but some faeries hat, or begotten by an *Incubus* or airish spirit, vpon the bodie of a base woman, thus

Quodl.8.
art. 5.
page.238.

thus both priest Watson write, you haue his owne words. Againe in an other place, he hath these words, diuers of father Parsons bookes, letters, and treatises, we haue and doe from our verie hearts vtterly condemne them, as containing many seditious and traytorous points, and being very full of slanderous speeches and impudent calumnies. Andreas Philopater being the fruites of father Parsons, and father Creswell, we hold to be fraught till it almost burst againe, (as some of my brethren els where haue noted,) with all Jesuiticall pride and popson. and as touching the exhortation printed 1588. It is so detestable a treatise, as all posteritie cannot choose, but condemne father Parsons for a most scurrilous traytor. if he had been brought vp amongst all the ruffians and curtizans in christendome, he could not haue learned to haue writ more vilely, prophainely, and heathenishly. Moreover, the said father Parsons and his fellow father Creswell, doe glorie in the said booke, that they haue caused not onely it, but also Maister Saunders treatise de schismate, to be translated into the Spanish tongue, and doe reioyce, that thereby the Spaniards are brought already into a greater detestation of her Maestie, her government, and proceedings, then they had before. Thus writeth Maister Watson; and in an other place he telleth vs plainely, that he was a lewde boy in his youth, that during his aboade at Drford, his conuersation was seditious, wanton, and factious, and that for his libelling and other misdemeanour, he was thrust out of Balgoll colledge. Againe in an other place, he hath these words, I meane the great Emperour illegitimate, irregular, abstract quintessence of all coynes, coggeries, and forgeries, Parsons the bastarde of Stockerley beyond Cosinage in Somersetshire.

This is that famous conqueror, who hath bathed all England by his seditious libels in priests blood. This is that worthy excellent, that lies, dissembles, and equiuocates, at euerie word. This is that learned counsellor, that must rule, ruffe, and range, through euerie state. This is that same Parsons, whome Pope, Prince, and peere, with

Quodli. 7.
art. 10.
page 284.

Quodli. 7.
art. 10.
page, 217.

Quodli. 8.
art. 5.
page. 236.

Loc, Parsons is portrayed in his best be seeming colours

all true English hearts, haue cause to hate. This is he, of whome Maister Blackewell (now his darling) said; that his turbulent head and lewd life, would be a discredite to the catholike cause. and in few, the generall conceits of all, that haue thoroughly conuersed with him, is this; that he is of a furious, passionate, hote, cholericke, exorbitant working humour, busie headed, and full of ambition, enuy, pride, rancour, malice, and reueng. Cursed bee the houre, wherein he had the name of a Priest, nay of an irreligious parson, nay of a temporall lay-man Jesuite, nay of a catholike, nay of a christian, nay of a humane creature; but of a beast, or a deuill; a violater of all lawes; a contemner of all authoritie; a staine of humanitie; and impostume of all corruption; a corrupter of all honestie and a monopole of all mischief. These are the words of William Watson, the popish secular priest. quodl. 8. art. 5. page. 236. See the fifth chapter of the second booke, in the first, second, and third sections.

Of the vn-truthes vttered by Parsons, see Colletto page. 126.

By these sections, especiallie the fourth and fifth, every man may easily see, that the Jesuite Parsons is not onely a common impudent liar, but also a most bloodie and scurrilous traytor, the monopole of all mischief, and the wickedst man vpon the face of the earth. The reports recounted of this Jesuite, cannot but seeme strange, if not incredible, to all that shall peruse the same. I know it is sinne to lie on the deuill; and therefore I will not affirme any lye of this Jesuite, nor of any other man. That which I haue written of him, is most true and sincere, in such sort as I haue put it downe. I name my authours, and their words, the tale, and the tale-teller; the assertions, and the places where they are to bee reade. I graunt willingly, and will it not denie, that I haue set downe in this discourse, many sharpe obseruations, annotations, correlaries, & illations, but all are deduced by necessary and euident consequences, out of those premises and antecedent propositions; which the secular priests and Jesuites haue published in printed bookes, to the view of the whole worlde. In regard whereof, neither my selfe, nor any others guided by the pre-script

script of right reason, can but giue credit to the same. For
 first, the authoꝛs thereof are many, and the same of iudgement
 and learning, and yet doe they charg the Iesuits with
 murdering of kings. Secondly, they pꝛofesse euen to death,
 the selfe same religion with the Iesuites. Thirdly, they all
 yeeld themselues in all thinges, to the censure of the pope;
 at whole tribunall the Iesuite must needes pꝛeuaile, if his
 case and cause bee good. Fourthly, they are subiect to such
 satisfaction, if their accusations should be false; as publi-
 que pennance must needes be iniointed them, and that woꝛ-
 thily; so as they shall neuer be permitted to exequute pꝛiest-
 ly function, while there liues shall endure. Fifthly, they
 know, that if such haynous accusations, powred out against
 their fellow-pꝛiests, especially against their religious fa-
 thers, were false and vttered of malice; they should thereby
 heape Gods heauy wꝛath, and vengeance vpon themselues.
 Sixtly, they cannot be ignoꝛant, that all the world would
 hate and detest them to their liues end, if such their reports
 of killing of pꝛinces and the like, should be pꝛoued false and
 flaunderous. So then, the reports made of the Iesuite Par-
 sons supposed to be true, and constantly admitted for such; it
 followeth of necessitie, y his owne bare deniall in his owne
 cause, of his bastardie, expulsion, and whatsoeuer els; nei-
 ther is, noꝛ can be demed a sufficient purgation, to any in-
 differently conceited man. Read the next chapter thꝛough-
 out, and note it well, with the obseruations thereof.

CHAP. VI.

*of the Iesuites heere in England, and of their
 demeanour.*

Paragraph. I.

Of the Iesuite Garnet.

The Iesuite Garnet the pꝛouinciall for England, hath
 vsed the libertie of his tongue against the secular
 pꝛiests. of this Garnet, thus wꝛiteth Iohn Collington. Fa-
 ther Garnet the superiour of the Iesuites, affirmed that we
 ministred

ministred and receiued sacraments in deadly sinne; that we gaue poyson in lieu of medicine; that we were such by the opinion of all the learned, as his brother Lister had censured vs to be; that our criminous, sinfull, irregular, and excommunicate state, was so plaine and notozious, as none vnder sinne could sozward, or assist vs in the exercise of our funcions. Thus writeth Maister Colleton, out of the Jesuite Garnets letter the tenth of Nouember. Again in another place, the same Jesuite hath these woꝝds; ye haue in the iudgement of all the learned, incurred the most shamefull note of scisme. You haue so intangled them whom you haue bzought to Chzist, or whose pastoz and fatheryou haue beene; as if they shall receiue sacraments of you; if they shall induce you to say Masse, or shall assist you in celebrazing; they seeme to partake with you in the crime of exercising your function vnwoꝝthily, and in lieu of medicine, carry a way poyson. Thus writeth Colleton out of Garnets letter, dated in March, 1599.

Colleton,
page. 179.

Collingto.
page. 194.
page. 281.

Paragraph. II.
Of the Iesuite Lister

Colleton.
pag. 163.

Lister the sawcie and malepeart Jesuite, in a foolish and very malicious treatise hath these woꝝds. ye are rebels, ye are schismatikes, ye are fallē from the Church and spouse of Chzist. We haue troden vnder foote, the obedience you owe to the Pope. We haue offended against all humane faith and authoritie, by reiecting a moꝝall certaintie in a moꝝall matter. We haue runne headlong into excommunication, and irregularity, ye haue lost the faculties, by which you shold haue gained soules to chzist, ye haue raised vp; such great scandall in the minds of all the godly; that as infamous parsons, you are teneled in euery mans mouth. We are no better then sooth sayers, and Idolaters; and in regarde ye haue not obeyed the Church, speaking to you by the highest Bishoppe, you are as Heathen and Publicans. Thus writeth Colleton of Lister the Jesuite.

Paragraph.

Paragraph. III.
Of the Iesuite Iones.

Father Iones the Iesuite gaue forth, and our superiour said the position was true, that whosoever main-
tained vs not to bee the abandoned creatures, which
father Lister iudged vs to be; incurred *ipso facto* for there
defending of vs, the censures of the holy Church. thus
writeth Maister Collington, of our reuerent father Iesu-
ite Iones. Againe, in an other place the same Colleton
telleth vs; that the same Iesuite Iones affirmed peremp-
torily, that whosoever should stiffly mainteyne, that
their refusall to the subordination appointed befoze the arri-
uall of his holinesse breeue, did not make them schismatikes.
incurred by such his patronage of the secular priests, the
censure of holy Church. Thus much of this Iesuite. I will
here surcease to speake of the Iesuite Holbie, and the rest
of that crew, and vse a conuenient, (if not necessarie,) con-
uersion, to our archpriest of the new religion: because by
very pregnant presumptions, he seemeth to be a conuert and
close Iesuite, or at the least so Iesuited, as he dareth to doe
nothing but after their command.

Collingto,
page. 180.

Collingto.
pag. 171.

Paragraph. IIII:
Of Blackewell the Iesuited Arch-priest.

That all men may know, what a man this new-hat-
ched Arch-priest is, the golden epithyte which the se-
culars haue bestowed on him, shall heere be set downe for
a preamble to the rest. Now all catholikes, say the priests,
must depend vpon the arch-priest, and the arch-priest vpon
on Garnet, and Garnet vpon Parsons, and Parsons vpon the
diuell, the authoz of all rebellions, conspiracies, treasons,
murthers, disobedience, heresies, and all such other diabo-
licall and bloudie desigments, as this wicked Iesuite hath
hitherto deuised. This is the doctrine deliuered by the se-
cular priests. discovery, page. 70. quodl. 5. art. 8. page. 151.

Marke wel,
all Iesuies
& Iesuited
persons, do
depend vpon
the di-
uell.

The next thing to be considered, is this; that this arch-priest
was appointed, by the procurement of Robert Parsons the

Parsons is
a great ly-
ar, well
worthy of
the wet-
stone.

Behold de-
ceitfull
dealing.

Colleion,
page. 116.
page. 117.

Jesuite, of whose honest demeanour you haue heard suffici-
ent. This to be so is proued already, if all thinges be well
marked; but Maister Collington maketh better proofes
thereof. father Parsons saith he, in the eight chapter of the
Apologie, cunningly fassioneth a narration lasting for foure
of the first leaues, but with addition of moe vntruths, then
he vsed full points in the tale. Hence suddenly arose
an vrgent, or as it were, a fatall necessitie in father Par-
sons conceit; of making a superiour in England, ouer the
secular priests. if witnes be demanded at our hands, we
will (saith Collington,) name no other, but father Garnet
and father Parsons themselues, hauing their owne words
for testimonie. for when father Garnet asked Maister Iohn
Bennet, for his name (to *olim dice bamus*) that is, to a preten-
sed letter of thankesgiuing to his holinesse, for institution
of the authoritie, and found him vnwilling to giue his
name; he told him, that the subordination was the fact and
prosecution of father Parsons his old friend, and therefore
stood assured, he wold not denie the graunt of putting to
his hand. Likewise father Parsons in his speeches with
Mr Charnocke at Rome, among other thinges freely ac-
knowledged; that hearing how we went about in Eng-
land to make a superiour among our selues, he thought it
wisdom to preuent the effecting of such our indeuours, by
choosing and promoting one to the roome, whom they knew
to be their frind, and would comply with them. Thus
writeth Colleton, with many moe wordes to the same
effect.

I The third thinge to bee pondered, is the notozious bad
dealing of the arch-priest our Jesuited Blackewell. First
then, he said he had receiued a resolution from the mother
city, that the refusers of his authoritie were schismatikes,
and thereupon denied absolution to such as made no con-
science thereof. And yet by his owne affirmance, he re-
ceiue that resolution either from father Warford, or father
Tichburne two English Jesuites at Rome. And yet Black-
well did so propole & grace the said resolution; as many then
did, and as yet some doe beleue, that it came as a de-
finitiue sentence from the Pope. Colleton, page. 199.

Secondly

Secondly, Blackewell in his letter to **D. J. D.** bearing date the 22. of February, 1600. writeth thus; I determined, that hereafter whosoever had faculties of me, he should first be content to recall his peeuisly opinion; terming the opinion peeuisly, that doth not hold vs for schismatikes. Furthermoze, your reuerence affirmed the assertion of **sa- ther Jones** a priest of the societie to bee true, auowing all those to incur presently the censure of holy Church, who should stiffely defend, that we were no schismatikes. Which position you againe ratified, in your letters the 14. of March 1600. thus writeth **Colleton** pag. 195.

Thirdly, Blackewell sent forth a most arrogant, absurd, and diabolicall decree, against both the clergie and the laity, in these words; I **George Blackewell** arch-priest in England, in vertue of holy obedience, and vnder paine of suspension from your office, and losse of all faculties in the deeds it selfe to be incurred, doe prohibite al priests to divulge any booke, set out within these two yeeres, or hereafter to be set out, by which the lawfull state may be disturbed, or the same of any clergie catholike person of our english nation. may be hurt by name; and the same commandement is given to the laity, vnder paine of being interdicted, the 17. of January, 1599 thus repozteth **Iohn Colleton**, pag. 197.

Fourthly, when the famous vniuersity of Paris, after full & mature consideration had of the matter, did deliuer their censure on the behalfe of the seculars, affirming the neither to be schismatikes, nor to haue committed any sinne at all, in that fact of not obeying the new arch-priest in it selfe considered; then our **D. arch-priest** of the new religion, thundred out an execrable curse, (as it were from the **D. diuell** of hell,) commanding strictly in vertue of obedience, & vnder paine of suspension from diuine offices, and losse of faculties in the fact it selfe to be incurred, all ecclesiasticall persons, and also al lay catholikes vnder paine of being interdicted, sembla- ble in the fact it selfe to be incurred, that neither directly nor indirectly, they maintaine or defende in word or in writing, the censure of the vniuersitie of Paris; whether it be truly given or forged, whether vpon true information or otherwise, as being preiudicial to the dignitie of the sea apo-

Colleton,
page. 147.

folike, and his holinesse breue . Thus writeth Paister Collington, of the arch-priests decre published the 29. of May. 1600.

Out of these sections and Paragraphes of the fift and sixt chapters, I note first, that the Iesuites are most impudent
1 lyars. Secondly, that they are most arrant traytors. Third-
2 ly, that they are most cruell tyrants. Fourthly, that they are
3 most seditious libellers. Fifthly, that they are most insolent,
4 arrogant & sawcy companions. Sixtly, that they endeavour
5 by flatterie, falshood, bribes, and tyranny; to raigne and
6 rule as Lords independent, ouer this Realme of England.
7 Seuenthly, that they respect neither right nor wronge; nei-
ther truth nor falstie; neither iustice nor iniustice; neither
the iudgement of many nor of few, neither of vniuersities
nor of countries, neither false nor true informatiōs; in their
manner of proceeding. Eightly, that their owne wills, ter-
8 rene respects, & sensuall appetites, are the sole & only rule by
which they measure all their actions. that they haue made
religion by their new dealing, but an art of such as liue by
their wits, and a very hotch potch of *omnium githerum*, as
the secular priests are bold to write of them. And consequē-
ly, that foolish and senselesse may they be thought, who re-
ferre the selues, their soules, their bodies, and all they haue,
to be managed by such bad fellowes, & lewd companions.

Quodli. 2.
art. 8
page. 43.

CHAP. VII.

Of the disloyall dealing of the seculars, in state-affaires.

Apologic.
page. 212.

I haue deliuered my opiniō concerning the seculars, in this behalfe, where I shewed by their owne free cōfessions, & they were sometime, (howsoeuer they be now,) as deeply drowned in bloody treasonable practises & designments as are their brethren by hopish profession, the lordly & insolent disloyall Iesuites. I therefore meane here to set downe no other thing, but that only which the Iesuite Parsons in his apology, sendeth vnto the in way of salutation. if he meane (saith Parsons spraking of M. Bluet,) any other causes of offence, as practising against the state or the like, then is it calumnious to them both.

First

First, to all the Iesuites in England, who are no lesse innocent vpon our consciences in this point, the other priests, and secondly, to the order of secular priests themselves, especially the better sort adhering to their superiour (Blackwell the Arch-priest,) who are as innocent also in this behalfe, as this mans (most part.) For whiles all other both priests & Iesuits, haue beene quiet & silent in statematters, these men haue beene busie, as farre as their power or credit wil reach, or as any prince would hearken to them, or deale with them. And this appeareth, for that they haue sent of their owne men euen to Scotland, to deale with that prince in matters of succession, and haue tempered also with the king of France, by others of their consorts to like effect, as the Lords themselves of her maiesties counsell cannot but know, and at their going ouer into France, we doubt not, (and so we heare it already by some of their counsell,) but they meane to offer themselves wholly to that kings disposition, for the next succession of our Crowne, thereby to gaine his grace & fauour. And yet they vant euery where, that they and theirs are innocent in these affaires, & onely Iesuites and their friends doe deale therein, and so master Bluet told the Quene, and counsell.

They sent
Watson
with o-
thers.

Lge, the
seculars
are traitors
like the Ie-
suites,

Out of these words I note first, that the secular priestes are heere charged with disloyall dealing, against their naturall soveraigne, by plotting not onely with the king of Scotland, but also with the king of France.

I note secondly, that the seculars are as guiltie of traytorious practises and treasonable complots, as the haucie innocent Iesuites.

I note thirdly, that the Iesuite Parsons doth heere vnderwares, confesse himselfe and his brethren to be traitors. For he doth not simplie and absolutely affirme them to be innocent, (marke well my words,) but respectiue and relatively, to be nolesse innocent then other priests, that is to say, to be nocent & guilty in very deed. For towards the end of his narration, he chargeth them with double treason, as well by plotting in Scotland, as in the Realme of France. And in the marginall note, he saith Watson was sent with some others.

When
cheues be-
gin to rec-
kon, then
true men
shall come
to their
owne.

I therefore conclude this discourse, that seeing on the one side, the Iesuites are impudent lyars, notozious coustners, and arrant traytors, euen by the testimonie of the seculars, and seeing on the other side, that the secular priests are bad fellowes, no better then southsayers and idolaters, and that by the verdict of the Iesuites, and seeing withall, that both the secular priests and the Iesuites, p[ro]fesse one and the same religion, and are all deuoted to the pope alike, all men and women, noble and ignoble, learned and vnlearned, rich and poore, young and olde, after mature deliberation had of these matters and this whole discourse, must p[er]force and of meere necessitie, loath, detest, and abhorre, both them, their Pope, & their popish faction. From which and all treasonable p[ra]ctises, god Lord deliuer vs. Amen.

A profitable and compendious appendice, for the better confirmation of the Reader.

VWhoener can and will seriously peruse, the printed volumes of many famous w[ri]ters, of great account, and high esteeme euen in the Church of Rome, cannot but behold as in a glasse of Chr[ist]all, that the late Romish religion, commonly called of the people, the olde religion, is but a newly coyned religion, and by piece-meale crept into the Church. I say (the late Romish religion,) because the ancient Roman religion was in deed sincere, and agreeable to the holy scripture, but the late Romish religion, is quite contrary to the same. This I p[ro]ue by two means: first, by late p[ra]cticall experience, so that the institution of papall Bull, by which an Arch-priest is designed the gouernour ouer the Cleargie and laitie ouer all England, is a thing neuer hard of befoze in the Church of God, as the priests themselves do willingly & truly grant. this is confirmed by the late order of the Capuchenes, who affirme theselues to be nothing else, but only refozmed Franciscans, as the secular priests doe know, and can it not denie. For as the Franciscans did by little and little, neglect and abolish the ancient rules of their order, and brought into their societie, nouelties and new deuises in stead therof, and therefore were refozmed by the Capuchenes, and called home again to their olde

Seethe 4.
chapter to-
wards the
end.

Let this be
well mar-
ked.

old settled rules, euen so the late bishops of Rome, haue neglected, and swarued from the ancient doctrine of the primitive Church, and brought into the Church nouelties & new deuises of their owne inuention in stead thereof, and therefore godly and zealous princes endeouour to reforme the Church, and to abolish such superstitious nouelties, after the examples of Iosaphat, Ezechias, and other godly kings of Iuda. Wherof I haue discoursed more at large, in my booke intituled the golden ballance. Secondly, by the flat testimonies of best approued popish wyters. The great learned popish scholeman & Spanish fryer Victoria, writetth in this maner, *paulatim ad hanc &c.* By little & little we are brought to these inordinate dispensations, & to this so miserable state where we are neither able to endure our owne griefs, nor remedie assigned for the same. And therefore must we perforce inuent some other way, for conseruation of the lawes. Giue me Clements, Lines, Siluesters, and I will commit all things to their charge. But to speake nothing grieuouly against these latter Popes, they are doubtles inferiour to Popes of old time, by many degrees.

2. Reg. 18.
2. Par. 19.
1. Reg. 23.
2. 34.

Victor de
potest.
Papæ. &
concil. re-
lect. 4.
pag. 139.

Loe heere gentle reader, the Popes owne renowned doctor and professed frier, telleth vs plainly, that the bishops of Rome in his time, were not like the bishops of former ages, but did degenerate, from the ancient doctrine and discipline of the Church. He telleth vs in like manner, that this deflection from the truth, was not done all at once, but was brought by little and little into the Church. Thus you see or may see, that the doctrine I teach, is the selfesame, which I receiued from the best learned papists. The Popes famous Canonist *Couarruias*, writeth to the same effect in these words, *nec me latet, &c.* neither am I ignorant, that S. Thomas affirmeth after great deliberation, that the bishop of Rome cannot with his dispensation, take away from monks their solempne vow of chastitie. This notwithstanding, we must defend the first opinion, least those things which are practised euery where, be turned vp side downe. Thus writeth *Coneruias*, out of whose doctrine, many godly & profitable lessons may be learned. First, that the papists cannot agree about the Popes authority. Secondly, that great learned papists, among whom *Thomas Aquinas* is one, (whose

Couarr.
Io. 1. cap. 20
par. 11. in
med.

1
2

(whose doctrine sundry Popes haue confirmed to be sound,) do
 3 denie the Popes authoritie in the premisses. Thirdly, that the
 4 contrarie opiniõ must be defended, for the honesty & safegard
 of the Popes pretended soueraignie. Fourthly, that most mise-
 5 rable is the Popes religion, which stand in need of such poore
 6 and beggerly shifts, for the vpholding & maintenance therof.
 Fifthly, that the papists haue no cause to exclaime against the
 mariage of priests, seeing the Pope dispenseth with his owne
 monks to marry at their pleasure. Sixtly, that the doctrine of
 Aquinas which the Pope himselfe hath approued, doth vtterly
 ruinate and batter to the ground, the lately inuested religion
 of the Church of Rome. Now, for the better satisfaction of the
 ignorant, I will heere briefly recount the originall, of the
 chiefeft points and articles in the late Romish religion.

1 First, the Church-seruice was made in the vulgar tongue eue-
 2 ry where, in the old, ancient, and primitiue Church. Secondly,
 popish primacie began, in the yeare, 607. and that by the ty-
 rannie of the Emperour *Phocas*, at the earnest suit of *Bonifacio*
 3 then bishop of Rome, & third of that name. Thirdly, the Popes
 4 pardons were neuer heard of, vntill the yeare, 1300. Fourthly,
 the mariage of priests was not prohibited, till the yeare, 385. at
 which time *Siricius* then bishop of Rome, made a wicked law
 5 in that behalfe. Fifthly, popish purgatory tooke not root in the
 6 Romish Church, till the yeare, 250. Sixtly, popish pilgrimage
 began in the yeare, 420. Seuently, the merit of works *de condigno*,
 7 was disputable about the yeare, 1081. Eightly, the popish in-
 8 uocation of Saints & adoration, was not known or heard of, til
 9 the yeare, 350. Ninthly, the communion vnder both kinds was
 10 neuer thought vnlawful, till the yere, 1414. Tenthly, the Popes
 11 Bulls were not authentically, till the yeare, 772. Eleuently, auri-
 cular confessiõ was not established, till the yeare 1215. Twelft-
 22 ly, generall connels were euer summoned by the Emperours.
 13 Thirteenthly, the popish English Archpriest began his new no-
 religion, in the yeare 1006. and that by the tyranny & treasons
 of the Iesuites. All these important points, are soundly proued
 in my booke of Suruey, whither I referre the gentle reader, for
 better satisfaction in that behalfe. God grant, that these my
 painfull studies may tend to his glory, and the common good
 of his Church.



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principall matters handled in this worke.*

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